

852. f. 16
Schola Sepulchri

The School of the Grave,

Or, the many practical Lessons
of Wisdom, which the *Scriptures*
teach us, from the Consideration
of Mortality.

By. **ROB. CAEDER.**

Homini est quotidie, pridie cavere, ne fa-
ciat, quod pigeat postredie.

Non est vite momentum sine motu ad mor-
tem.

Ignoratur unus Dies, ut observentur omnes.
Vita brevis, Tempus instabile, furim nullo
pedum strepitu, inter Somnum & Jocos
effluit.

Vita minutissimis portiunculis dum datur,
eripitur.

Mille modis morimur mortales, nascimur uno.

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To the Right Worshipfull
Sir JAMES CALDER

Of Muirton, Blairie, Findhorn,
Struthers, Borrow-bridg's, &c.

Knight and Barronet.

SIR,



*Presume from a Principle of
Gratitude and Nature, to de-
dicat these following Dis-
courses to your Honour: Of
Gratitude as being a Benefa-
ctor to me and my nearest Relations: Of
Nature as being a Kinsman of the same
Name.*

*There is no Name or Kindred, but
might have credit of such a Wise, Worthy
and*

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and Virtuous person as You, whom Providence has rais'd to Honour and Fortune: For (by the blessing of GOD) You not only enjoy and possess what has been left to You by your Father and Grand-father, but by your own Virtue and Industry You did improve five Talents into ten. You have not been sloathful in Business, and (I hope) You have been serving the LORD: For no Man ought to want Business, it being a great part of his Duty, and it can never hinder the weighty concern of the Soul, providing He carry within Him a Conscience void of offence to GOD and Man. A sincere and upright Intention to Do unto others, as he would be done to himself.

Sir, You have past over the most considerable part of Your Time, and you was never known to be either Licentious, nor Litigious in your Life; but to behave your self dutifully and justly, as a Husband, Father, Master, Neighbour, Countrey-man, Debitor or Creditor. You have been so far from detaining the Wages of the Hireling, that severals did raise

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raise themselves to a competent way of living under You, and have thought themselves very happy in your Service.

And tho it hath pleased GOD to multiply temporal Blessings upon You, yet Your Reasonable and Liberal way of spending, your cheerfull and generous Hospitality, demonstrates to us, that the World is not master of your Affections: For none could ever upbraid You, with a clogg Heart, or a gripping Hand.

Your skill in Venturing and Trading, your Prudence in manageing Business (which requires no small capacity and natural judgement) cannot be denied by your very Enemies, if You have any; For (if you have) it is their Envy as Your prosperity makes them so, and not any disobliment you have given them.

Your Dexterity, Diligence and Discretion in ordering Affairs, is known abroad, and it is so well known at home, that two Kings did give You the trust of their Incomes; which Creditable Post, You did manage to
their

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their satisfaction, (as the publick Records of the Nation do attest) And yet it was not your own desire to be in those publick places, nor Your Inclination to continue in them.

I cannot omit to mention the exact Order and Government of your Family, and the care you have of the Service of GOD in it: your training up your Children, in that which is the beginning of Wisdom and true Knowledge, and stirring up your numerous Servants, to apply themselves closely, to the Service of GOD, before they begin to serve You, notwithstanding of the great and constant work that You have for them: And this You do by the Means, Assistance and Example of your Pious, worthy and Honourable Lady, of whom all Ingenuous persons (even of a different Opinion) give this character in good Ioshua's resolution. That what ever others do, She and her House will serve the LORD.

It will look like flatterie to extoll or proclaim the praises of the Living, and therefore I forbear, hoping that the approbation

You

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You get in your Conscience within, that yeeld
You greater comfort, than all that Tongues
and Pens can say without: Yet a good Name
is a choice Blessing, and they who have a
right to it, ought to have the comfort of it,
both as an Encouragement to others, to imitate
their Virtues: and a Reward of their own per-
sonal Deservings.

As for the Subject matters, handled in these
following Sermons, tho they be common yet
they are not commonly laid to Heart: and good
things ought not to be despised for their being
common: Nothing more common than the
Air, the Sun, and the Waters, and yet
nothing more usefull.

I know, thousand edifying Discourses have
been written on these Subjects, yet some may
come to one hand, that will not come to another.

Sir, I le trouble You no further, but this
one thing I add. You know that by the course of
Nature You cannot live long in Person, I wish
then You may live long in your Posterity, and
that our ancient, decayed Name of CALDER
may be reviv'd and restord in your Family, and
that

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that your hopefull Son, and other good Children, may not only succeed, but even exceed You in your Fortunes and Virtues, and that Your own Memorie may survive your Funerals: and above all, I pray, that You and Yours, may be Happy in a Blessed Eternity: This is, and still shall be the earnest Prayers of

Right Worshipfull,

Your Honour,

Most Affectionat, Hearty

and most Humble Servant,

Rob. Calder.

PSALM.



PSALM XC. Verse XII.

*So teach Us to number our Days that we
we may apply our Hearts unto Wisdom.*



His *Psalm* (by the current opinion of
Interpreters) was penn'd by *Moses*
in the Wilderness, when (by the
just judgement of GOD) he saw so
many Carcasses falling down before him : he
could make no better improvement of this
terrible spectacle of *Mortality*, than immediat-
ly to humble himself in a deep consideration
of the irresistible Terrors of the Almighty :
According to thy Fear so is thy Wrath. And then
he craves that GOD should stamp lasting Im-
pressions of *Mortalitie*, upon the minds of sur-
vivers, who had seen with their Eyes, the ven-
geance of GOD executed, upon their stiff-
necked Companions, who had defy'd the Me-
thods of GOD to keep them in obedience.
*So teach us to number our Days, that we may ap-
ply our Hearts unto Wisdom.* Some think the
words better translated thus, *So make us to know
how to number our Days, that Wisdom may come
into our Heart.* Or, *that we come by a wise Heart.*

In handling the words, I shall observe this Method. First, I shall shew what is not the meaning of the words. Secondlie, what is the meaning of them. Thirdlie, I shall handle the practical Lessons, which naturallie flow from them.

The meaning in the first place is not, that we should curiously search into the decrees of GOD, and know the Times and Seasons which He has kept in his own hands; that we should by *Horoscopes* or other curious Arts, seek out how long we have to live, or what Death we shall die: This is a Secret GOD tells no man, but has reserv'd in his own Breast, to the end we may be upon our duty, every Day. And it is observed of these, that have been desirous to know the length of their days, and manner of their Death, that they have met with such *Oracles* and *Responses*, as made their lives uneasy and their Death dismal, creating disasters, anxieties and torments to them; all their time: a just judgement upon their sinful curiositie: See what befell *Saul* for his consultation with the *Witch of Endor*. 1. Sam. 28. chap.

The true meaning of the words, is this. Lord teach us to consider (from this dreadful sight of multitudes dropping down before us) that our own days are so few, that they can be easily numbered, that we our selves have not long to live, that a short time will dispatch us,

us, and put us in the same condition with these dead Bodies, that have returned into their Original dust before us, that we living under the apprehension of the shortness of our lives, we may vigourously apply our selves, to the great work that lyes on our hands, in order to another Life: and make us heartily engage our selves to the exercise of unquestionable duties: Or, LORD teach us to think how few our days are, and thereby Wisdom, that is, the true Religion, (which is the mean of uniting GOD and the Soul together) shall come to our Hearts, or if we think on Death, we will become truly Religious.

From the Words, these four Lessons do Naturally flow.

First. *The Example of other Mens mortalitie,* should make us bestir our selves, with all diligence, to be thriftee of our few days, because we must soon follow these that have left the World before Us.

Secondly. *That Mans Days are short and soon counted,* live he never so long.

Thirdly. *We are Naturallie loath and unwilling to think upon such a Melancholie Subject as death is.*

Fourthly. *It is the deep meditation on Death,* that will make us truly Wise, and Religious

First then, the Death of other men should make us think seriously upon our own. This is the use that Moses made upon the sight of

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the murmuring *Israelits* Carcasses falling down in the Wilderness, *Numbers* 14. It is true Christian *Philosophie*, to argue from the common condition of Mankind, to our own particular concern; to account our selves as much mortal, when we are in health, as when we are immediatly under the stroke of Death by any acute or deadly disease.

What thou! O living dust and creeping clod of clay, (as one saith) art not thou related to the Worms as well as others? Is not your breath in your Nose-thrills, where there is room for it to go out, and possible never return again? Be you never so high in the World, how soon may the *King of Terrors*, lay you under the feet of your slaves and beasts? And in stead of Purple and Scarlet, be cloath'd with rottenness? And in stead of delicacies and luxuries become thy self Wormsmeat? Is not the time comming apace, when of all the Rich Silks and Naperies, thou shalt have nothing left but thy winding Sheet? and of all thy Houses and Lands thou shalt have nothing but the length of thy Grave? If ever any thing make us serious, it is the meditation upon our own Death, from the Example of these who went into the Grave before us, and thought as little of dying, when they were in health, as we are doing at present. Had they not as great

great Reason to project as many days to themselves, as we are doing, and that both by the course of Nature and the love they carried to themselves in their self preservation? yea and from the common Relation they have to their Creator, as well as they who live after them? Do we not see, Friends and Relations and these who are of the same mettall and Original with our selves mow'd down daily, by the Sickle of Death before our Eyes? Have we not been sometimes heartie and cheerful with our Acquaintances, and within few days been accompanying their Corps to the Grave? Have we a protection from the steel Hand of that irresistible Tyrann the *King of Terrors*, more than our Brethren had, who were cast in the same mold, and knead out of the same Clay with our selves. Are we priviledg'd persons more as they? Do's GOD call others out of the World, to make room for us, to live in it for ever? Let us therefore concern our selves more then we do, in the examples we see before us; for there is not a Grave that opens its mouth, not a silent Scull, no Golgatha nor Burial-place, that presents it self to our Eyes, but tells us we must shortly die, without respect, to Pictie, Wildom, Qualitie, Sex or Age.

Our very Graves were once living, we digg through our fore-fathers, and we must shortly

become

become Earth our selves to burie our Posterity.

Let us then learn from the example of those who have fallen before us, to double our diligence and to be preparing for that which must be, whether we will or no; yea and much sooner than we think or desire, We know what of our days are past, but we know not how many are to come: which leads me to

The second Lesson, to wit, *Our time is but very short, and our days are easily numbered*: A little operation in Arithmetick may reckon all the days, since the birth of CHRIST, yea, since the Creation of the World: how soon then are the days of three score or four score of years counted? nay, for one that comes that length, thousands die before they complete the days of one year: so soon are our days numbered and and so short is the life of man; that Job in the 9 chap. 25. 26. gives an Emblem of it in different Elements, *Go to the Land, there is a flying post; go to the Sea, there is a Ship, go to the Air, there is an Eagle*; to demonstrate to us how swiftly our time passes away.

The shortness of life is set forth to us by a *Flower*, a *Shadow*, by the *Grass*, and by a *Tale* that is told. It is compar'd to a house of Clay, where there is misery: to a Ship for swiftness, to a smoke for vanity, to a thought whereof we have a thousand in one day, to a dream
whereof

whereof we have many in a night, to vanity which is nothing, and to nothing which hath no being in the World.

Our lives are not only short at their longest, but most uncertain at their surest: one day is conceal'd that every day may be kept. If we consider three things, to wit, Time, Place and manner of Dying.

First as to the Time, it is very uncertain, for we carry the principles and seeds of Mortalitie in our very Conceptions and Births; Mortalitie is the signature that is stamped upon our Nature, every day we live is but a reprival from the fatal stroak, which will come at last: and he that lives an hundred Years, can say no more than this, that he was longer a dying, than others are. Have we lived, ten, twenty, thirty, forty Years: we are so far dead, we who cannot live them over again; but by redeeming the portions of Time which we devour'd in sin and sloath. So the Time, *When*, is uncertain, the gray hairs give not warning to every one, that Death stands at the Door: Death keeps not the order, that the sons of Jacob did, at *Joseph's* Table, where every one plac'd himself according to his age, the elder sat first, the second next, but sometimes he sends first to the Burial that came last from the Birth. There were as many Lambs and

Kidds sacrificed in the Old Testament as Goats and Sheep; but many more hundreds die in their green years, and are cropt in the bud, than pass off in their Old Days.

Secondly the Place, Where, is uncertain for some die in the Cradle, as the Infants of *Bethlehem*, some in the Bed, as *Ishobabeth*, some in the Parlour, as *Eglon*, some at the Table as *Ammon*, some in the Chappell as *Senacherib*, some in the Temple as *Joab*, so that the Place is uncertain: but

Thirdly the manner is uncertain; there is but one way to come to the World, but thousand ways to go out of it; for he who sits on the pale Horse, (*Rev. 6. 8.*) whose name is *Death*, whom *Hell* followed, power is given to him over the fourth part of the Earth, to kill with *Sword*, with *Hunger* and with *Death*, and with the *Beasts*: Some die by an Arrow shut at random as *Abab*, some perish by Water, as *Pharoeh* and his Host: some by Fire, as the King of *Edom*: some by Lyons, as the disobedient Prophet: some by Boars, as the railing Children, some by Dogs as *Jezabel*, some by Vermin as proud *Herod*, some smother'd in an House, as the Children of *Job*, some by the fall of a Wall as the eighteen on whom the Tower of *Siloam* fell, some by the cast of a Stone as *Abimelech*: some of a pain in the Head, as the *Shunammite*

son: some of a pain in their bellie, as *Antiochus*: some of a gout in the feet, as *Asa*: some by the Sword, as swift *Hazael*: some by the Sword of Justice, as the Thievs on the Crois: and some become their own executioners as *Judas*. Many thousand unforeseen Accidents, may surprize us: Our Meats and Drinks, which are means to preserve our lives, may become the instruments of our Deaths.

Not only did wicked men suffer diversity of cruel Deaths, but these of whom the World was not worthy *Heb. 11. 37. 38. They were stoned, they were saw'd asunder*: was not *St. Peter* crucified? *St. James* thrown off a precipice? *St. Thomas* thrust through with a lance? *S. Andrew* bound to a tree? *St. Bartholomew* flead? *St. Polycarpus* burne? *St. Ignatius* torn with wild Beasts? So that life is short and uncertain as to the *When, Where* and *How*.

I come in the next place to the third Lesson from the Text, which is this.

That we are very loath to entertain our Thoughts and Meditations, with such a Melancholy Subject, as the *Numbering of our Days*. Such is the foolish conceit of Man, that he thinks there is more continuance in one year before him, than in ten years that are past by him: so that we keep the thought of Death at a great distance, albeit we have the principles of Mortality within us, and daily examples

presented to our Eyes without us ; we look upon discourses of Death, like the News of terrible Battels abroad, represented to us in Letters and Gazets, we are not concerned with them so much, as we would be if they were fought at our doors ; for then indeed, the Action would appear more frightful, and occasion more fear and terror : The Reasons then why Men put away the evil day, are

First, they generally project many days to themselves, like the fool in the Gospell: Young Men when their Joints are knit with Sinews, and their blood dancing in their Veins, when their arteries are flush't with Spirits, when their Bones are moistned with Marrow, then it is that in the bloom, the flourish, in the prime and strength of their days, they think it as great nonsense to go to the Grave, as to go to Bed at mid-day. The Healthful thinks not on sickness, the sicklie thinks he may overcome his disease, the Old Man thinks he may weather out the infirmities of his Days a litle longer, and thus Men adjourn the Reformation of their lives, and the Meditation on Death, till it surpryze them in their younger Years, or (as one words it) *Till they can scarce see a Deaths head, but through a pair of Spectacles.* But secondly, Men have so glewed their hearts and affections to the charming and bewitching pleasures

pleasures, Honors, and profits of this World, that they never desire to leave it; so that the thoughts of flitting and removeing from what they love so dearly; is *Worm-wood, Gall and Poyson* to their *Meditations*: therefore they banish the Melancholy, heavy and gloomie apprehensions, of a dying hour: How hard a thing (yea 'tis a difficultie bordering upon a moral Impossibilitie) to pull that heart off the World, that is deeply engag'd in it? Arguments from Death in this World and from Heaven and Hell in the World to come, can never beat him from his resolution to fix and settle here for ever. Will ever that person think to say to corruption, *Thou art my Father, and to the Worm thou art my Mother and Sister.* Job 17. 14. Who has taken the World, for his Father and Mother, nay for his Idol, and and his God? Nay he will not; but when he is encompassed about with the plenty and accommodations of this Life, his inward thoughts are these, *It is good for us to be here. Take thee ease for many Years: Or, I'll never be moved;* then it is that Death is the gall of bitterness to him, and disturbs the peace and joy he has in his great Riches: to this purpose speaks the wise Man, *Ecclus. 41. 1. O Death how bitter is the remembrance of thee, to a Man that liveth at rest in his Possessions, unto the Man that hath*

both nothing to vex him, and that both prospering
in all things : yea unto him that is able to re-
ceive Meat?

Again when men have steep'd their Hearts,
and bath'd their Souls in sensual and carnal
pleasures of eating, drinking, and whoring,
and glutted themselves with the Marrow and
fat of the Earth, and have pitched upon the
divertisements of the Epicures, for the ease,
recreation and the very support of their Souls,
then Death to these, is like Salt and Vinegar
to a wound, and the pulling away thier pleasures
from them, is like the snatching away the bait
from an hungrie Curr, *Amos 6. 3. and 6.*

Again when others propose to mount up to
the tottering pinnacle of Worldly Honour, and
ascend to the top of Courtly grandeur, thinking
to make their Houses and Families continue in
a Terrestrial Eternity, and to perpetuate their
lives in their Persons or Posterity; how bitter
is the thought of Death to such Persons? How
unfavorie is a Lecture or Sermon of Mortality
unto them? so busie they are in getting of
new Titles, that they forget their old stile of
Mortal Creatures, but

Thirdly, Men are very loath to meditate
on Death; because they think, that a little
time, or a few of their last hours will com-
pound with GOD, and make their peace with

Him,

Him, whom they offended with their extravagant, vicious and undutiful way of living, ranting out their days in a course of Lewdness; which is a most unaccountable follie and madness, to entertain such thoughts of GOD, as that, that he will break his own word, or thwart his own Decree upon our account; for he has said, *That He is a consuming fire against workers of Iniquity*: He tells us the absolute necessity of a holy Life. Certainly CHRIST died not only, to make us die a good Death, but that we might live a holy life: GOD desires to remember Him in the days of our Youth, and shall we delay till we be Old? He desires to serve him with our Strength, and shall we delay till our Strength is gone? He desires to serve him all the days of our Life, and shall we delay till the Day of Death? Do we think that the Spirit of GOD, will work more powerfully, and kindlie with us at Death, than when he says, *To day if you will hear his Voice, harden not your Hearts*? Is it on Death Bed (think we) that sin will get its fatal stroak, or deadly wound? Pray, was it a fit time for the Old World to begin their Repentance when the deluge of Waters surpriz'd them? Was it a convenient season for *Sodom and Gomorah*, to break off their sins, when they were frying in the Fire and Brimston that was sent from

from Heaven to consume them? surely it is not you that leavs sin at Death, it is but sin that leavs you: for you sin till you can sin no longer, 'tis no time to be reforming our lives, when they are so near a close; Consider then how sacrilegiously we rob GOD of his due. Is it reasonable to bring a crazie, temper of Body and Soul, dry Bones, decayd senses, a dull fancie a treacherous memorie, or sluggish Spirit, for a peace offering to GOD? Heaven would be too cheap a prize, could it be so lazily obtaind: Shall we (when fit for nothing) undertake the greatest concern and task that lyes upon our hands? It is not blanket Devotions, Chimney Prayers, or a few good words upon Death Bed, that will waft over our Souls, to a blest Eternity: Will GOD take Devils refuse? Or do these evening penitents think to become sudden Saints, when they are scarce reasonable Creatures?

I come to the last Lesson, from the words, which is, that

Meditation upon the shortness of our time, and the Day of our Death, will make us truly wise: Wisdom consists in a clear Judgement to know our interest, and the means to compass it, and a readines of minde, to prevent or obviat what ever is dangerous or hurtfull: Wisdom makes us propose a good end, and
to

use good means: See the Characters or properties of true Wisdom, *James* 3. 17.

The Scripture proposes several means to come to true Wisdom, as first

The Fear of GOD, *Job* 28. 28. *Behold the fear of the LORD, that is Wisdom, &c.*

Secondly, Prayer is another mean to obtain Wisdom, see *James* 1. 5. *If any Man lack Wisdom, let him seek it from above, &c.*

Thirdly, Acquaintance with the Scripture is a mean to come to true Wisdom, for *2 Tim.* 3. 15. *It is said, To make us wise unto Salvation.*

Fourthly, The keeping of good Companie is another way to be wise, *Prov.* 13. 20. *He that walketh with the Wise, shall be wise.*

Fifthly, The profound Meditation of Mortality is the most compendious, exact, and surest way to come by true Wisdom; it is a short cut to Spiritual Philosophie, to spur us to duty, and to curb us from sin: *Remember Death* (says the son of *Sirach*) *and you'll never do amiss. Eccles.* 7. 36.

I know not a more powerfull or forcible subject in all the Scriptures that recommends so many necessary duties, for Time and Eternity, or whence so many practical Lessons flow, as from the consideration of Mortality: I shall touch several particulars, wherein we become wise, by numbering our Days.

First

First, Then, if this Meditation of Mortality be wrought to the quick upon our thoughts it will bring forth the fruits of Repentance for our sins; If we ought quickly to agree with our Adversary upon Earth, surely it is our interest to be reconcil'd to GOD, whom by our sins we have made an Enemy, that can kill Soul and Bodie in Hell. Let us break off our Iniquities by Repentance, for we know not how long we have to live: This was the improvement, which the sinfull *Ninevites* made by the preaching of *Jonah*, when they heard *That within forty days, Nineve was to be destroy'd* it said, they Repented in Sackcloth and in Ashes. Ought not we then to follow their example? for we are so far from being sure of forty days, that we are not sure of forty hours, *We know not what a day may bring forth* Prov. 27. 1.

Secondly, It will make us very humble in our addresses to GOD: This was the use that *Abraham* made of his Frailty; *Gen. 18. 25* *Suffer me, who am but Dust and Ashes, to speak unto my LORD.*

Thirdly, It will make us imploy our time well in the service of GOD, this is the use that *David* makes of it, *Pf. 6. 5. In Death there is no remembrance of Thee: In the Grave who shall give Thee thanks? Therefore, he would*

tak

take the fittest opportunitie, and most seasonable
occasion to praise GOD.

Fourthly, It will make great men not despise
their Inferiours, nor to be much taken up with
their own Grandeur or preferments; see *Pf. 82.*
6. 7. I say ye are Gods; but ye shall die as men.

Fifthly, It will make us that we sin not in
secret, nor at the rate of other men, no temp-
tation that is offered, but will stir up and be-
get in us, these or the like thoughts: I am
going, (I know not how soon) to give up my
Accounts. This may be the last action of my
life; shall I then conclude so ill? shall I let my
Sun thus set in a Cloud? shall I arm my ene-
mie with a fresh sting, against my own Soul?
shall I foster the lusts of the Flesh to rebell a-
gainst the Spirit? It is the meditation on Morta-
litye that makes *Paul* utter these words *Rom. 13.*
12. 13. 14. The Night is far spent, the Day is
at hand, let us therefore cast off the works of dark-
ness &c. The forgetfulness of Mortality, is the
occasion that Religious counsels dwell not
deep upon the Soul; nor take impression upon
mens Spirits: what is the ground of the rank-
ness and wildness of mens lusts and licentious
practices? It is their not remembering the evil
Day. It is said of *Jerusalem Lam. 1. 9. That*
her filthiness was in her Skirts, for she remembered
not her latter end.

B

Sixthly;

Sixthly, The right numbering of our days, will quicken us in all our particular duties to GOD and Man: It will hold us close to our task and business: This is the use that Solomon makes of it: *Eccles. 9. 10. Whatsoever thine hand findeth to do, do it, with thy might: For there is no work nor device, nor knowledge, nor wisdom in the Grave, whether thou goest.*

Seventhly, It will mortifie our affections to all carnal satisfactions and Earthly pleasures, and make us keep a loose grip of all the choicest and best Delights we have upon Earth; and this is the use that St. Paul makes of it, *I Cor. 7. chap. 29. 30. 31. The time is short, it remaineth, that both they that have Wives, be as though they had none. &c.*

Eighthly, It will moderat our grief and sorrow for our dearest Relations, when they are departed this Life: It was the consideration of this, made David give over fasting and mourning, when his Child died, *I shall (says David) go to him, but he will not return to me. 2 Sam. 12. 23.*

Ninthly, It will make Men bear with their Crosses, Miseries and Afflictions in this World, for they know the Grave will cure all diseases, and troubles that can befall them here. He that waits GODS leisure, will bear with his sorrows the better, and will not take un-
warrantable

warrantable Methods to rid himself out of Miserie: Job would not take his Wifes wicked advice, to dispatch himself, but says *ch. 14. 14.* *All the days of my appointed time, will I wait till my change come.*

Tenthly, It will make us be content with our condition, not only when we have of this Worlds goods, but when it pleases GOD to take them from us. This was the use that Job made also of his Mortality, *ch. 1. 21.* He considered he would return as empty to the Grave, as he came to the World, and that he was at present in no worse condition, than he was at his Birth, or would be at his Burial, and therefore he says, *Blessed be the Name of the LORD.*

Eleventhly, It will make us rely on the help and comfort that will not fail us, when all created props misgive. yea, when we are upon the very confines of our Graves, see *Pf. 73. 26.* *My Heart and Strength faileth but GOD never fails me.*

Twelfthly, The meditation of approaching Death, will creat an inward Tranquillity, ease and comfort, to the Spirit of Man, when he considers the good, that GOD enabled him to do, in his Capacity, Station or Employment, that GOD made him usefull to Mankind, and a happy instrument to the World. Will it not be very comfortable to a Ruler

or Governour, that he can say with *Nehemiah* ch. 5 v. 15. *That he oppressed not the People, because of the Fear of GOD?* Will it not be comfortable to a King or Prince, if he can on his Death Bed, say with *Hezekiah* Is. 38. 3. 4. **LORD blot not out my good deeds:** Will it not be as well for a Judge, if he can make his Testament in the words of *Samuel* 1 book 12 ch. 3 verse, *Witness against me, whose Ox have I taken? Or whose Ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose hands have I received a Bribe, to blind mine Eyes therewith? and I will restore it you.*

Will it not be comfortable to a Church-Man going off the stage of this World, that he can say with the Apostle, *I have fought a good fight, I have finished my course, henceforth is laid up for me a Crown of everlasting Joy &c.*

Thirteenthly, It will make us ballance our words with discretion, and submit all our proposals to the wise Providence of GOD. And this is the use that *St. James* makes of Mortality, 4. ch. 13. 14. 15. *Go to, now ye that say, to Day or to Morrow, we will go into such a City, and continue there a Year, and buy, and sell, and get gain: 14 Whereas ye know not what shall be to morrow, for what is your life? It is even a Vapour that appeareth for a little time, and*

vanisheth

vanisheth away. 15. For that ye ought to say,
if the **LORD** will, and we shall live, and doe
this and that.

Fourteenthly, It will make men have all their
secular affairs in good order, that the buſſineſſ
and thoughts of the World may not croud,
or throng in upon their Meditations, when
they are ſtepping into another World; that
ſo they may go with as little care, out of the
World as they came to it. Thus it was ſaid
to *Hezekiah* *Ij. 38. 1. 2. Put thy Houſe in or-*
der, for thou ſhalt ſurely die.

Laſtly, It will make a Man rich in good
works, liberal to the Poor, lend to the **LORD**,
lay up his Treasure in Heaven, by making
friends to himſelf of the *Mammon of unrighte-*
ouſneſſ, that when he fails they may be In-
ſtruments of transporting his Soul into the bo-
ſom of everlaſting happineſſ. This is the im-
provement that our Saviour makes of Morta-
lity, *Luc. 16. 9. do all the good in time while it*
is in your power, for Death will pluck you from
your riches: we ſee then what excellent Leſſons
of Wiſdom we learn from numbering our
days, in Moſes his ſenſe. Moſes was bred a
Courteour and a Schollar, and converſed per-
ſonally with his Maker, yet he doth not place
due Wiſdom in Courtly accompliſhments,
nor in the knowledge of the Egyptian learning,

but meerly in the contemplation and study of Mortality *Deuter. 32. 29. O that Men were wise, that they did consider their latter end, &c.* Plato defines Philosophie to be a contemplation of Death: Let us then be wise in time, lest we prove fools for ever; we are going to our long home, a short preparation will not do our business: Let us not adjourn till morrow, for to morrow will get work for it self, *You know not what a day will bring forth*, for ought you know, your Riches may be chang'd into Poverty, your Liberty into a Prison, your Health into Sicknes, and your Life may be chang'd into Death, and tho you be in health, you may be as near your Grave, as those whom their Friends and Physicians have given over for Death. Little did the Fool in the Gospel think to get a Summonds of Death that same Night, when he was calculating ease and long prosperity to himself, in the false Almanack of his own imagination; this Golden Dream of his prov'd a Fools paradise.

Little thought *Haman* a Night before that the next day he should lose the King and Queens favour, and that he should be hang'd upon the Gibbet, which himself caus'd set up for *Mordecai* the Jew. And as little thought *Job* Children, to have died by the ruins of an House, that morning they rose to their Feasting

Let

Let us therefore take warning, that we be not befoold, as these or such like Examples have been, that were surpriz'd in their follies, and catch'd in their madness, and in the snares of Death, when they least thought on it.

The night is hasting and spreading its wings over us, the Grave expects us, and bids other Corps make room for ours, let us then be making our acquaintance with Death, and the Grave, that they may be neither *Fear* nor *Terror* to us, when we are made their Prey and Prisoners, that the sting of Death may not wound us, nor the frowns of his grim Countenance terrifie us, for all that he can do is to part Soul and Body for a time, but these shall be reunited at the Resurrection, for it is called the *Day of Restitution of all things*; and if we wish the Resurrection to be the dawning of a blessed morning to us, and a happy meeting between the two close Companions, (I mean Soul and Body) let us be crucified to the World, die daily, be the Death of our sins, and above all let us secure an interest to our selves in the Death of CHRIST, and for this end, let us pray frequently and fervently in the words of *Moses*. *So teach us to number our days that we may apply our Hearts unto Wisdom.* To FATHER, SON and HOLY SPIRIT, be praise honor and glory for ever *Amen*.

A Poetical Meditation upon the shortness of Time

DEath in smal portions doth thy Life devour,
In skipping Minuts of each whirling Hour.
See how thy hours do melt, and Days do pass,
How little Sand is in thy running Glas:
Thou'rt sure to die, but WHEN, or HOW, or WHERE
Thou dost not know: therefore thy self prepare:
Let all make ready for their different Fates,
Husbands, prepare to part with your sweet Mates,
Prepare to part with every thing that's dear,
Let not thy Treasure, Heart or Thoughts be here:
Prepare for Death, now when thou art in Health,
Prepare thou Worldling to part with thy Wealth,
Let not this World command nor charm thy Heart,
For that's GODS portion and peculiar part.
Love not to dwell within this Vault of Flesh,
But with the thoughts of Heav'n, thy Soul refresh:
If thou wouldst take such pains upon thy self,
As some Men do to scramble Worldly Pelf,
By MAMMON's crafty Rules, by flight or might,
And other methods whether wrong or right.
Half as much pains might have sav'd thy Soul,
If thou should walk by GOD'S unerring Rule:
Therefore amend thy Follies and thy Errors,
If thou wouldst Heſtor that grim King of Terrors,
If thou wouldst stare him boldly in the Face,
Here with the KING of Kings make up thy peace.
He may fear Death who's not prepar'd to die,
Who lives not in Faith, Hope and Charity.
Or he who spends his Time with Wine and Whores,
Who like a Devil or Beast consumes his Hours.
He may fear Death who lives not like a Man,
Or he whose Life is most Unchristian.
Or he who did not a good Life begin,
He may fear Death, who makes a Trade of Sin.
Or he whose dealings are not square and even,
He may fear Death who's not prepar'd for Heaven.

F I N I S.

RESURRECTIO CARNIS,
ET VITA ÆTERNA.

The Resurrection of
the Bodie,
And Life Æternall.

Maintain'd against the Old Sad-
ducees, and some of the Modern
Socinians.

*Resurrectio Mortuorum fiducia Chri-
stianorum. Tertull.*

*Ad sua principia, en tendit pars
utraque nostri :*

Unio sit fœlix, ultimo utrique die.

THE HISTORY OF THE

REIGN OF CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

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V. JOHN XXVIII. XXIX. Verses.

Marvel not at this: for the hour is coming, in the which all that are in the Graves, shall hear His Voice.

19. And shall come forth, they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.

 He Belief of the *Resurrection of the Dead*, is the most necessary and fundamental Article of our Christian Creed; For upon it, all our Preaching, Hope and Faith is and ought to be grounded. It is the greatest motive to Patience under afflictions, and the loss of our dearest concerns, the greatest comfort to those who have Heaven and Happiness in their view, and have the prospect of a Blest Eternity, and live under the influences, which the Belief of another World works upon their minds.

For truly without the belief of a Resurrection

rection, and another Life, the mockeries of the *Atheist*, and the scoffings of the *Epicure*, might prove strong arguments against a Deitie and a Providence, and strick very deep against the necessity of a holy Life, the mortification of the Flesh, and bearing down sensual and corrupt Nature: It were indeed unreasonable to deny our selves, to take up our Cross, to put a curb or restraint upon the inclinations of our Senses and Passions, if there were no God to judge, and to reward every one according to their works, if there were no Immortality of the Soul or Resurrection of the Body: which Doctrine if true, then terrible, fearful and dismal is the condition of those pitiful Souls, who have sought all their portion in this Life only, who have suffer'd themselves irrecoverably to be dragg'd away with the principles of sensuality, and have puddled themselves in the mire of Carnal pleasures; who made it a sport to do mischief, and have laugh'd themselves out of the belief of such Doctrines, as CHRIST JESUS brought for the information of the World; such as the *Resurrection*, and a *Judgement* to come: Taught and believed before He came in the Flesh; but confirm'd to a demonstration by his own Preaching, Miracles and Resurrection, and spoken in several places of Scripture,

Scripture, particularly in the Text, as plainly as words can make it : tho some Socinian Interpreters, would put another sense upon it : For (say they) CHRIST speaks here of a Resurrection from sin, Heathenism, Ignorance and Idolatrie, by the joyful sound and preaching of the Gospell ; and to render those inexcuseable, that will not be convinc'd by the reasonableness of his Doctrine ; But this Interpretation is forc'd and strain'd, favouring of curiositie, singularity and an affectation of being out of the common road of plain sense : For our Saviour speaks of *The Dead who will hear the Voice of the SON of GOD*, in the 25 verse of this Chapter, which words indeed may bear the interpretation which they put on this Text : In handling whereof I shall follow this plain Method.

First, I shall shew our Saviours design in uttering these words.

Secondly, I shall shew the several kinds of Resurrection spoken of in Scripture.

Thirdly, I shall prove and describe the nature of the Resurrection, mention'd in the Text.

Fourthly, I'll give the Reasons why there should be a Resurrection.

Fifthly, I shall discourse a little upon the manner of the Resurrection of the Body, and of the different state and condition of the Persons who shall be

be raised: to wit the Eternal happiness of the Righteous, and everlasting miserie of the Wicked.

Sixthly, I shall answer some Objections of the Sadducees, Socinians and Scoffers.

And Lastly, I shall make improvement of all

First as to the design of the Text, we find that our Saviour utters this (among other Arguments from the 17th verse) to prove His Divinitie, His Power and Equality with the Father; such arguments are the Commission He had from the Father, His authority to judge the World, His working of Miracles and the wonderful change, that his Gospel should work upon the Minds and manners of Men, turning them from sin, Ignorance and *Idolatrie*: And not only so, but his power to raise the Dead from their Graves, what ever alteration befall their Bodies, by *Corruption, Dispersion, Incineration, or Vermiculation*: The words of the Text plainly intimat, that the Body of every Man, how ever the dust thereof be dissolved, mingl'd or confounded with the dust of the Earth or with the Ashes of other men: yet it shall be compacted, gather'd together, and united to the Soul that formerly had possession of it, but in a far different manner, than what it was upon Earth; and to a far different condition, and this by the mighty power of GOD, who

know

knows what dust belongs to every Body, and what Body belongs to every Soul.

Secondly, we are to consider, the different kindes of Resurrections mentioned in the Scripture : a *Civil*, *Spiritual*, and *Bodily*, the first from *Misery*, the second from *Sin*, and the third of the *Dead* from the *Grave*. First a Civil Resurrection, which is a deliverance from Trouble, Affliction or any kind of Calamity that disturb'd a *Person*, a *Family*, a *Nation*, a *Church* or *State* : as *Sickness*, *Plague*, *Warr*, *Famin*, *Pestilence*, *Prison*, *Persecution* or any other kind of miserie, that made Life uneasy.

In this sense *Hezekiah* speaks of his recovery, calling it a deliverance from the pit of corruption. *Isaiah* 38. 17.

We find the Restitution of *Israel* from Captivity, and their *Dead Hope* reviv'd by the Resurrection of dry Bones. *Ezek.* 37. to 11. The deliverance of the Church is spoken of, *Hosea* 6. 2. by words of *Reviving*, and *Raising up*.

Calamities, extream dangers, and smart persecutions, and deliverance from them go frequently in Scripture stile, under the name of a *Death* and a *Resurrection* : which no doubt are expressions, borrow'd from the belief which still the Church of *GOD*, had of the General

ral *Resurrection* of the *Dead*, as the *Apostle* *St. Paul* had, 2 *Cor.* 1 *ch.* 8. 19. 10. But no description of a Church deliverance, can come nearer to a *Resurrection* of the *Dead*, than the words of the *Prophet*, *Isa.* 26 *chap.* 19. ver. *Thy dead men shall live, with my dead Body shall they arise, Awake and sing, ye that dwell in the Dust, for thy dew is as the dew of Herbs, and the Earth shall cast out the Dead.*

Some apply the first *Resurrection* spoken of in 20. *Rev.* to the Worlds *Resurrection* from *Jewish Ceremonies, Heathnish Darkness and Pagan Idolatrie*, by the preaching of the *Gospel*; and the sense will be, Blessed are these that have gotten the *Light* and *Life* of the *Gospel* of *CHRIST*, tho they should lose their Lives in the cause.

But secondly, there is a *Mystical or Spiritual Resurrection*, which is a raising of the Soul, from the life of Sense, impurity and carnall pleasures; and advancing it to a *Heavenly Principle*, and to a life that is suitable to its own *Nature*: when the *Life, Nature and Gospel of the LORD JESUS*, becomes the *Nature, Health, Vigour, Strength, and complexion* of the Soul; when the Soul is raised, exalted, sublimat and refined, from a state of corruption and Sin, (the worst Tomb or Grave a Man can be in) then this deservedly

gets the name of a *Resurrection*; see to this purpose, 2 *Eph.* 5. 2. *Col.* 12. and severall places of Scripture.

The third is a *Resurrection* of the Bodie out of the Grave, which I shall define, prove and prosecute.

The *Resurrection* of the Bodie then is, a raising of it out of the Grave, or any other place, where it was corrupted, and reuniting it to the same Soul that did inhabit it, before its dissolution; or in the words of a learned Divine, *It is a substantial change*, by which, that which was before, and was afterwards corrupted, is reproduced, the same thing it was before, tho' farr different in the manner.

First, It is a change to distinguish it from Creation, which is a production out of nothing. *Secondly*, A substantiall Change, to distinguish it from accidental alterations; as Change from Sickness into Health. *Thirdly*, of that which hath been corrupted, because Souls and Spirits cannot be corrupted: and so not rise again.

We have as great reason to maintain a *Resurrection* in this sense, as the nature of the thing is capable of; And if we be in an error (according to the Opinion of *Epicures*, *Libertines* and *Atheists*) Surely, we err on the

safest side, for we are in as good a condition as they after Death; But if it be true what we believe, and hope for; what a miserable and dismal case are they in?

The Divines, that argue *Philosophically* prove the *Resurrection* after this manner: *First*, It is not impossible, therefore none can absolutely deny it. *Secondly*, It is (upon Natural and Moral grounds) highly probable, therefore we may rationally expect it. *Thirdly*, upon Reveal'd Principles, it is infallible certain; therefore, we ought firmly to believe it.

First then, If there be an *Almighty, Wise, and Infinite Power*, who made the World, and still governs it; how can it be impossible for Him to raise us out of Something, who rais'd us into a Being, when we lay in the shades of nothing? I am not to go out of my Road at present, to argue or reason this point with the *Atheists*, and to prove that there is a GOD, this being acknowledged by the very *Heathens*, and the meanest Argument that a Shepherd, uses for a *Deiue*, is demonstration against any quibbling *Atheist*: Surely then, nothing is impossible to him that made all things, who knows all things, governs all things, and hath numbered the very hairs of the Head.

Secondly, The *Resurrection* is highly probable: For, Is it conceivable, that the Wise

GOD

GOD should make such an excellent Creature as *Man*, with *Faculties* capable of Loving, Admiring and Enjoying Himself; and to plant him in this World, where there is nothing but *Vanity*, *Vexation* and *Miserie*, and man only to be capable of these troubles: So that *Trees* and *Beasts* should be in a better condition than *Man*; for many *Trees*, *Beasts* and *Fishes*, out-live the Life of *Man* without Pain or *Miserie*: And is it reasonable, to think that GOD would make Man for no other end, but to be miserable, with a short Life in this World? farr be it from a rationall Creature, to have such unreasonable thoughts of his Maker.

But *Thirdly*, the *Resurrection* is infallible certain upon Revelation, or Christian Principles: therefore we ought firmly to believe it, and lead a Life suitable to this Beliet: It was a Doctrine ever believed since GOD had a Church upon Earth; I find it the thirteenth Article of the Jewish Creed.

Nothing more plain from Old and New Testaments, than the doctrine of the *Resurrection*. From the power of GOD, we conclude, we may rise, but from his Will we conclude, we shall rise. It is clear from *Job 19 25*. *I know that my REDEEMER liveth &c.* Some *Socinians* expound this of a deliverance from

his Misfortunes, and the troubles he was in at the time; But this is a very groundless explanation, and there is no reason to pass from the Literal, common and old Interpretation; for we find that Job in several places gave over hopes both of Life and Prosperity, see Job. 7. v. 7 ch. 10. v. 20. 21. ch. 19. v. 10.

Thus *Sacianians* expound, Job. 14. v. 14. *All the days of my appointed time, will I wait till my change come.* To be a change from Miseric, to Temporal Prosperity; but no ground have they for this sense: It is true, we ordinarily interpret this, of a change from Life into Death, but the Ingenious author of the *Blessedness of the Righteous*, gives very probable arguments for it, that Job means a waiting in his Grave, or in the state of the Dead, till a change should come upon his Body by a *Resurrection*; and it is not improbable to any who reads from the 7 to the 14. verse, for in the 7 v. he shews that a fallen Tree will have some kind of Resurrection, by sprouting again: but in 10 v. he saith, that there is no such hopes of a dead Man, when once he is cover'd over with Earth, he means as to sensible appearance and common observation: Tho Faith and Revelation teaches us to believe other things. And tho in the 12 v. he saith, Man riseth not till the Heavens

be no more; which may signifie, *Never*, yet
 this same is, only according to the common
 apprehension of Mankind, or else *Till the*
Heavens be no more, may be interpreted by
 the words of St. John, till there be a *New*
Heaven and a *New Earth*: or a change
 wrought on the World, making it another
 thing than now it is, purifying it by an uni-
 versal conflagration. In the 13. v. he saith,
O that thou wouldst bide me in the Grave, &c.
 And in the 14. v. *If a man die shall he live*
again? he answers that he'l wait his appointed
 time in the Grave, till a change come upon
 him by a *Resurrection*, for in the 15. v. he
 saith, *Thou wilt call, and I shall answer thee;*
 meaning, that GOD would call him out of
 the state of the Dead, and not suffer his Body
 to abide with Worms, Dust and Corruption.
 For in that same 15. v. *Thou shalt have a de-*
sire to the work of thy Hands, as if he had said,
 GOD would not suffer that curious work-
 manship of his, the Body of Man, the old
 Tenement and Mansion of the Soul, to re-
 main still in the Grave: So that truly by
 the connexion of the 14. v. with what goes
 before, and what followes, it is not improbable
 but Job means by *waiting till his Change come*,
 remaining in the Grave, till he who has
Desire to the Work of his own Hands, should

call him forth out of the Earth to a glorious state of Living.

But nothing is more certain, than that the *Jews* believed the *Resurrection*; It is from the Belief of a *Resurrection*, that *David* utters severall expressions in the *Psalms*, as in *Pf. 17. 15. I shall be satisfied when I awake with thy likeness*, and so *Pf. 49. 14. The Upright shall have dominion over them in the Morning* and so *Pf. 68. v. 20. To the LORD GOD belong the Issues of Death*, which Men expound commonly, that GOD can give deliverance to men from the Teeth and Jaws of Death when they are upon the brink or lips of the Grave, Or that GOD will have a care of his Saints, when they are dying, or what ever Death they die, others expound it thus that the LORD JESUS who rais'd himself from the Grave, will deliver our Mortal Bodies from Corruption and the state of the Dead.

That the *Jews* did believe the *Resurrection* is very clear from 2 book of *Esdrae* 7. 28. &c. where the Death of CHRIST, the raising of the Dead, and his sitting in Judgement is very plainly asserted.

Its true the *Sadducees* (a gross Sect among the *Jews*) believed neither Angel nor Spirit nor *Resurrection*, they only own'd the authority

rity of *Moses* books, and we find our Saviour
 confutes them, from that very authority which
 they owned *Matth. 22. v. 31. 32. I am the*
GOD of Abraham, Isaac and Jacob: which
 words are in *Exod. 6. 6.* long after these Pa-
 triarchs were dead: from these words of *Mo-*
ses our Saviour makes this Inference, *GOD*
is not the GOD of the Dead but of the Living,
 and consequently *Abraham, Isaac and Jacob*
GOD must be yet alive as to their Souls, at least;
 which the *Sadducees* deny'd: And the Doc-
 trine of the *Immortality* of the Soul, and the
Resurrection of the Bodie, was still looked on
 as one and the same Principle: Observe then
 how forcible our Saviour argues, against these
Hereticks; from the authority of *Moses* whom
 they only own'd. *GOD is the GOD of A-*
braham, Isaac and Jacob, as *Moses* says, *GOD*
is not the GOD of the Dead, but of the Living:
 or what signifies it to *GOD*, to be the *GOD*
 of these that have no sense of his Being,
 Mercy and Goodness? Or what signifies it to
 these deceased Patriarchs, that they have a
GOD, and that they are no more sensible of
 it, than Stocks or Stones, or any lifeless or
 unreasonable Creature?
 Sith then, *GOD* who made a Covenant
 with *Abraham* in Person, to be his *GOD*;
Abraham's Soul must be living, and his Bo-
 dy

dy in GOD's good time shall be join'd to it and live with it: And GOD is not the GOD of such a Dead as you say will never rise again, we see *Acts* 23 v. 6. That *Paul* join'd with the *Pharisees* against the *Sadducees* in this particular.

The Testimonies of the New Testament are so many, that it were tedious to insert them here, and so plain that it were as needless to comment upon them.

In the fourth place, I come to give Reasons, why there should be a *Resurrection*, and these Reasons are such as respect GOD the FATHER, the SON and the HOLY GHOST: Others that respect the person of Man himself, the *Resurrection* of several before us; the *Resurrection* of several meaner things in Nature than Man: And lastly the Absurdity that follows upon the denying of a *Resurrection*.

First, as to GOD the FATHER, it is Reasonable there should be a *Resurrection*, that He may give a demonstration of his Power and Justice: To this purpose, our Saviour argues against the *Sadducees*, *Matth.* 22. 29. You do err not knowing the Scriptures, nor the Power of GOD. Again, if we consider GOD's justice in the Covenant, which He made with Man in Person, in which He promise
Eterna

Eternal Life, upon the condition of performing his part, and threatens Eternal Death, in case of no performance: It is reasonable to believe a *Resurrection*, for otherwise the whole Man could not partake of the Benefits of the Covenant, which is made with him in person: The whole first Chapter of *2 Thess.* it is spent proving the justice of GOD, in another World.

Secondly, In respect of CHRIST, it is Reasonable to believe a *Resurrection*; HE preach'd and taught it: HE rais'd others from Death, and HE rose Himself from the Dead: HE is called the *Resurrection* and the *Life*, the first born from the Dead, and the first fruits of them that sleep; see *2 Cor. 4. 14. 1 Thess. 4. 14. Rom. 8. 11, 1 Cor. 12.* His Apostles taught it, and prov'd the same by Miracles, so that we may upon these grounds ask *Pauls* question *Acts 26. 8. Why should it be thought Incredible, that GOD should raise the Dead?* Our Saviour in dying and rising again, acted as our Head and Representative; so that we are already risen in our Cause, in so far as the Representative is risen: For HE has the same Power, and the same Will, to raise us, that HE had to raise Himself, and as HE is the *Life and Resurrection*, so HE is also the *Truth*, who has promis'd to raise us at the last Day.

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The *Third* Reason, respects the **HOLY GHOST**, *By whom we are seal'd to the day of Redemption, baptized in his Name*, and our Bodies are design'd, dedicat and consecrated Chappells and Temples for that Spirit; He is the Spirit that raised **JESUS** from the Grave, *Rom. 8. 11. 1 Cor. 3. 16. 1 Cor. 6. 19.*

It is not reasonable to think, that this Holy, Good and Powerfull Spirit, shall suffer his own Temple to ly in an everlasting state of Corruption, and never to awake out of the dark Cells of Mortality, and the Prison of the King of Terrors; but as the glory of the second Temple, was greater than the first, so shall the **HOLY GHOST**, raise, rebuild and refine his own Temple, and make it like the glorious Body of **CHRIST**, our Representative, whom he raised from the Grave.

A *Fourth* Reason, is taken from the Nature and Composition of Man's Person; Man is a party, with whom **GOD** made a Covenant, Man has either suffered or sinned in the Body, therefore it is reasonable he should be rewarded or punished in the Body. *2 Cor. 5. 10. Hermanus Witsius* (a forreign Divine) cites a pretty Parable to this purpose, taken out of the *Jewish Talmud*, in a Dialogue betwixt *Antoninus* and *Rabbi Jehuda*: The Body and the Soul (saith *Antoninus*) may escape

a judgement to come: What way? saith the *Rabbi*: The Body may say to the Soul, it was you that sinned, for since you departed from me I have lyen still like a Stock or a Stone: The Soul may say to the Body, it was you that sinned, for since I have shaken off the heavy load of Flesh, and freed my self of the Cloggs and Chains wherein I was hampered, I fly like a Bird in the Air.

I shall give a Parable then (saith the *Rabbi*) for an answer: There was a certain Lord of a pleasant Garden, in which there was a Tree full of pleasant ripe Fruit, the keeping whereof he committed to two persons, whereof the one was Cripple and the other Blind; The Cripple (spying the Fruit) informs the Blind, that he might carry him on his Shoulders to the Tree; which accordingly was done, and so these keepers did betray their Trust, by pulling off and eating that forbidden Fruit. At length the Master of the Garden comes, took inspection, and perceiving what was done, he did expostulat with his Keepers, for the Fruit that was pluck'd off the Tree; the keepers began to excuse themselves, after this manner. The Blind saith, how could I pull them sith I had no Eyes to see? The Cripple says I could not be guiltie seeing I had no feet to go: At which trifling defences

fences, the Master being offended, commanded the Cripple to be laid upon the blind Mans Shoulders, and in that posture he judged and punished his disobedient Keepers; Even so will the Judge of the World do with the Soul and Body of Man, when they are reunited together.

A *Fifth* Reason, may be taken from the Dead, that were raised to Life before, in the Old and New Testaments, as the *Shunammite's Son*, *Lazarus*, and the many that rose out of their Graves, at the Crucifixion of *CHRIST*. see 1 *Kings* 17. v. 21. 2 *Kings* 14. *Matth.* 9. v. 29. *Luke* 7. v. 15. *John* 11.

A *Sixth* Reason is, from the several *Resurrections* that are in Nature, things of far less worth and moment, than the Temple of the *HOLY GHOST* is, for a hewen Tree sprouteth out again, any kind of Seed sown in the Ground dies, corrupts and quickens in a better condition then ever it was; Naturalists declare that Flyes and other Creatures revive after Death by the heat of the Sun; The Day dies in the Night, and is buried in Darkness but riseth the next Day; The Summer dies in Winter, the Earth is covered with Snow and crusted with Froast, but all things begin to rise when the Spring appeareth: The Plants and Flowrs peep out of their Graves, revive

grow

grow and Flourish, and shall we think that
 the Body of Man, the Lord of all these In-
 ferior Creatures, the Temple of the HOLY
 GHOST, the Companion of the Immortal
 Soul, which we are obliged to present to GOD
 as a *Living and Holy Sacrifice*, which we
 are obliged to keep under Disciplin and
 Government, guarding its Senses, taming its
 Wildness, and Inclination to Earthly things;
 is it reasonable (I say) to think it shall be
 consynd to the perpetual Prison of the Grave,
 never to rise again, when several Inconfide-
 rable Creatures have a kind of *Resurrection*
 given them.

Lastly, We may reason for the Belief of
Resurrection, from the absurdities that would
 follow. *St. Paul*, spending the whole Chap. of
Cor. 15. Shews several wild fancies that
 might ensue, if there were no *Resurrection*:
 from the 12 v. to the 33 v. It would follow
 (saith he) that CHRIST is not risen, if
 there be no *Resurrection*: That is, that he is
 Dead to no purpose for us, and that we have
 no benefit by his *Resurrection*; and our *Hope*,
 our *Belief* and our *Preaching the Gospel* of
 CHRIST, is to no purpose: If after Death,
 we be to receive no Benefit by the *Resurrection*
 of CHRIST, it was indeed a foolish thing
 to control our Passions, and to check the in-
 clinations

elinations of the Flesh to forbidden pleasures
 to bear down the Body by Abstinence, Re-
 ligious Fastings, Corporal Corrections, Au-
 sterities and Mortification, if we had no expecta-
 tion of a Glorified Condition to it after Death.
 It were needless for us to undergo Severities
 and Hardships, and many Crosses uneasie to
 Flesh and Blood; to lose so many Carnal
 Delights and Pleasures, which we might have
 at our Wills, and not to rid our selves from
 Sufferings at the expence of a Sin; If there
 were no *Resurrection* to follow: What great
 Fools were the primitive Martyrs, that suf-
 fered all Torturs, and Torments, that Bar-
 baritie, Crueltie, and Tyrannie could invent
 for their Mortal Bodies, if no *Resurrection*
 were to follow? Surely these were of all men
 the most Miserable, if their Hopes and Ex-
 pectations were nothing else but a Golden
 Dream. Yea the *Epicures*, *Atheists* and Un-
 believers, had the only pleasant Life, that
 say, *Let us eat and drink for to morrow we die*

We see many Beasts, Birds, Fishes and Trees
 have a far longer Life than Man: what can
 be the Reason of this? but that they are not
 to live again, and GOD intends to bestow
 a better Life than this upon Man.

I think it not out of the Road to give a
 short explanation of St. Pauls Argument for

the *Resurrection*, 1 Cor. 15. 29. Else what
 shall they do that are Baptised for the Dead,
 if the Dead rise not at all, why are they
 then baptised for the Dead? I know their se-
 veral Opinions upon the Text, but all tend
 to make out the *Resurrection* of the Dead.
 But some Ingenious *Expositors* say, that the
 article (*The*) ought to be held out, and
 that the words should run thus. Why are they
 baptised for Dead? which import one of these
 two senses, ; That men are baptised as dead
 in *Adam*, but quickened in *CHRIST*, as to
 spiritual Life, *With whom* they are buried
Mystically in Baptism (Col. 2. 10. 12.) and
 risen that same way with him in his *Resur-*
rection : Or Secondly, The *Apostle* Argues from
 Religious rite or Custom, that was among
 the primitive *Christians*, for their *Catechumens*,
 or these that were newly entered into the
 Church, and not fully instructed in Christi-
 anity, delayed their Baptism till they
 were competently taught for that end ; and
 if probability of Death had stopt their in-
 tentions, they called for baptism in hope of
Resurrection : Or else others (tho instructed
 in Religion,) were afraid to sin after Bap-
 tism, and so would delay till they were dying ;
 and this also with a prospect of a *Resurrection* :
 Now if some well-meaning weak Christians,
 had

had taken up this Custom at their own hand and the *Apostle* had winked at it, and whether it had been approved or not by them yet *St. Paul* makes a good argument for the *Resurrection of the Dead* from it. For other Opinions see *Pools Annotations*.

I come in the *Fifth* place, to discourse of the manner, and different state of those that shall rise, The Text is very plain upon the point *They that have done good, shall come forth unto the Resurrection of Life*. Where (by *Life*) is not meant a bare existence of Living, but an Eternal happiness or well being: as in Scripture it is said, *Let the King live for ever*, not that they prayed, he should never die, but that his life might be Easie, Happy and comfortable to him; so the meaning is, they shall rise to *Everlasting Happiness, Joy and Comfort* such an Happiness, as *The Eye hath not seen, the Ear heard, or the Heart of Man conceived*.

The Eye can see rich Mines of Gold and Silver, stately Towres and Palaces, pleasant and well built Cities; The Eye can behold in the *Summer Season*, pleasant Valleys and Meadows; covered over with the curious Carpets of delightful Green, and the Earth cloathed in the pomp and Pride of its Natural Attire: The Eye can behold the Heavens glittering with the glorious lamps of the Sun

Moon and Stars; It can behold the pleasant
Paradises, refreshed with the gentle breathing
Gales of a sweet calm Air, in an Hour
when the stately Sun is in his Meridian glory:
But it hath not seen the Joyes of the other
World.

Again the Ear can hear the most joyfull
Sundings that swift Fame can carrie on her
flying Wings, it can hear the Natural Lays
of the Lark (that winged Herald of the Morn-
ing) and all the charming Quiristers of the
Wood, it can hear all the charming Strains
and Melodious Songs of Vocal and Instrumen-
tal Musick; But it hath not heard the Joys
to which the Blessed Children of the Resur-
rection shall rise.

We can also conceive Mountains of Gold
and Precious Stones, and easily conceive, the
gross, sensual and carnal pleasures of the
Mahometan Paradise, the joys of the *Elysian
Fields*; Yea, and the pleasures of the *Garden
of Eden*, and we can conceive the Pleasures of
Heaven it self, as the stammering Tongues of
Mortals can express them to us, but we
cannot imagine nor conceive, the happiness of
that Life, to which, *These that have done good,
and are blessed of GOD*, shall rise.

Yet out of condescension to our weak Ca-
pacity, to engage our Affections to the other
F World,

World, and because Worldly Honours, Riches and Pleasures, are the diverting and charming entisements of our Love and Desire in this World, the everlasting happiness of the other Life is painted forth to us, under the notion of a *Kingdom*, a *City* and *Paradise*.

What can gratifie the Affections of those that are set for Honour? will a Kingdom do it? Our Saviour tells us, He has provided a Kingdom for us, *Luke 12. v. 32. Rev. 1.* A Kingdom where there is neither Tyranny nor Tumult, Faction nor Envy, but Eternal Peace and Concord; Where the Inhabitants live and never die, for then, *Death, the last Enemy, is destroyed at the Resurrection.*

In that Kingdom (saith *Augustin* in his *re-
visiting* and pious Meditations, and many other devout Books out of them) the Angels are sent in Embassie, the Archangels Ministers, the Principalities triumph: The Powers rejoice, the Dominions govern, the Virtues shine: The Throns glister: The Seraphims burn in Love: And the glorious Company of the *Apostles, Martyrs, and Confessors, and Spirits of Just Men made perfect*, are continually praising the Most High.

What can engage or gain the Affections of those that are set for Riches? Can a City do it? Here they have it. *Heb. 11. v. 10.*

He hath prepared for them a City. In it the Citizens have their Priviledges and Freedom; They are free from Death, from Sin, from Want and Miseric : Here is the Haven of security, where the weary and heavy laden are at rest; there the shining is like the glistering and brightness of Precious Stones, the Light is such as needs not the Sun and the Moon, the Streets are paved with pure Gold, the Flood is the River of Life, more clear than any Crystall, continually flowing. *Rev. 22.* In that City (saith the same *Augustin*) there is Health without Sicknes, or fear of Death, Motion without Weariness, Liberty without Slavery, Abundance without Want, and Fullness without Loathing or Longing.

What can gain the Affections of him who is set for Pleasure? Can a Paradise do it? Lo here is the Garden of Eternal Pleasures, the end of all our Desires, there the Eyes are renewed, and made clearer than the Sun, and the Ears filled with the never failing sounds of Anthems, Praises and Aleluiahs and the whole man ravished with unspeakable blessings, and pleasures which are at the Right Hand of GOD for ever.

Lo this is the reward, Portion and Inheritance of the blessed Sons of the *Resurrection*; How shall they rise out of their Graves like

the Song of the Morning? How shall their Mortality put on Immortality, and then Corruption put on Incorruption? Then shall they sing that Triumphant Song, *O Death where is thy Sting, O Grave where is thy Victory.*

But on the other hand, to what endless Miseric, Torture and Torment, scorching and everlasting burning, shall the cursed Crew and the great multitudes of miserable wretches to whom GOD proclaimed before hand this Law, *That they shall not enter the Kingdom of Heaven*, I say to what a dismal and woful state shall they rise? The Text is plain they shall rise to Damnation. Let them make a Trade of Sin, pour out contempt upon Holyness, let them take their Portion, in what the Lust of the Eye, the Lust of the Flesh, and the pride of Life can yeild them, but let them be assured, that their Damnation doth not slumber, and that their Resurrection shall be, to go in company with the Devils and Hypocrites, into Fire and Brimston, into the bottomless Pit, where there is *Weeping, wailing and gnashing of Teeth*: They will indeed rise into Life, that is into a sense of their own being or existence, *But it had been better for all them, they had not been Born.* They shall rise from Prison into Judgement, and be hurried into the dismal Vaults of Eternall Misery

and therein abide the Vengeance of GOD
for ever.

The Author of the Book of Wisdom expresses the sad condition of the Wicked in (chap. 5. v. 4. 5. 6. 7. 8.) when they find the happy condition of the Godly and their own miserable state at the Resurrection thus.

4. *We Fools thought his Life madness, and his End to be without Honour.*

5. *But How is he counted among the Children of GOD, and his portion is among the Saints.*

6. *Therefore have we erred from the way of Truth, the light of Righteousness hath not shined into us, and the Sun of Understanding has not rose upon us.*

7. *We have wearied our selves in the way of wickedness and destruction, yea, we have gone through tedious Deserts, but as for the way of the LORD we have not known it.*

8. *What good hath Pride done to us, or what profit hath the pomp of Riches brought to us? &c.*

As for the manner, how the Body shall rise: The Apostle in 1 Cor. 15. 35. Shews how the Mortal Body is to be the seed and principle of the glorified Body, that shall rise: how after it is corrupted and dispersed, it shall be raised by the Power of GOD, into the proper form of a humane Body; from a vile to a glorious, from an Earthly into a very spiritual, from a weak and passive, into a

powerfull and active, from a Mortal and corruptible to an immortal and incorruptible Bodie. He that desires to read a clear and full explanation of that part of the Chapter let him read Doctor *Scot's* Christian Life of the Resurrection.

I come in the next place to answer the *Objections* brought against the Resurrection. But here it may be questioned: Whether the Resurrection of the Wicked doth depend on the Resurrection of CHRIST, or flow from it? For answer, CHRIST may be considered in a twofold notion. As Head and Saviour of his Church, and as Judge of Mankind. In the last sense, CHRIST shall raise the wicked, as Malefactors are dragg'd from the Prison to the Barr; and from that to the Gibbet of Execution. But let us come to the *Objections*.

I. *Object.* Some argue against the Resurrection, from Job 14 v. 14. *If a man die shall he live again?* I answer, it is the most foolish thing imaginable, to go to Scripture, for Arguments against the Resurrection; For nothing is more clear from both Testaments: And two truths cannot contradict one another. For there, it is not denyed but he may live for he says *All the days of my appointed time* (in the Grave to wit) *I lie wait till the change of a Resurrection come;* But he is not to live

in the condition he is now in, to be called back to have another Mortal Life.

2 *Object*, Is from *Ecc. 3. 19.* That *Solomon* makes the Death of Man and Beast both alike; and so this (say they) must be without a Resurrection. It is answered, that *Solomon* speaks as to what appears to the outward senses, and the common necessity of dying, but denys not a Resurrection to the Body of Man, for in that same Book he speaks of a Judgement to come, and we have proven already, that the whole Man is to be judged, because GOD transacted with Man by a Covenant in his whole person.

3 They *Object* from the words of the Apostle, *1 Cor. 6. 13.* That GOD will destroy the Belly and Meats, and *1 Cor. 15. 50.* That *Flesh and Blood cannot inherit the Kingdom of GOD*: The meaning of the first is not, that the Body is not to have a Being hereafter, but it shall suffer a change, and that the animal part is not to be supported by eating and drinking, or propagation of its kind; but that it is wholly to serve the active and glorified Soul. Again when the Apostle speaks of *Flesh and Blood*, he means, the infirmity and misery of this Life, or carnal Affections.

4. Fourthly, Some *Object*, that tho the Body rise, yet not the same Body; that falls and

and is buried, when the Soul leaves it; And that they argue from 1 Cor. 15. 37. 38. answer, 1. This could not be properly a Resurrection; for its that which falls, that properly is said to rise again. But its clear from Scriptures, that our *Vile Bodies* are to be changed and transformed to *CHRIST's Glorious Body* Phil. 3. 20. 21. For we have proven that the Justice of GOD requires it, that, that which by Grace, was the Temple of the HOLY GHOST on Earth, should be the same in Heaven by Glory, and that the Reprobat Soul should suffer punishments in the Body that was instrumental in their Wickedness.

But the Members of CHRIST, who have fed on his Body in the Sacraments, and who are Temples for the HOLY GHOST, shall rise gloriously. So *Paul's* meaning is not, that the same Body shall not rise again; but it shall not rise as it was sown, for it was sown in corruption, but it should rise after another manner.

5. Fifthly, It is said, *Luke* 20. 36. That the Children of the Resurrection are equal to the Angels, but Angels have no Bodies; therefore say some, the separat Souls are not to recover their Bodies: To which we answer that our Saviour speaks of some similitude or likeness to the Angels, not an equality

All things: and particularly a freedom from Marriage, which is our Saviours design in that place.

A sixth Objection men have, is, That it is a bad Argument to infer that our Bodies shall rise, because the Body of CHRIST rose, for his Body was not corrupted, nor the parts thereof dispersed, as ours will be. To which it is answered, that nothing is impossible to the Infinite Power that raised JESUS from the Grave. This may answer a thousand Objections: for allowing the Resurrection to be but possible, it cannot be but as easie to the power of GOD, to reduce our Atoms into one Mass again, and to reunite a Body to its ancient Soul, as it was to quicken the uncorrupted Body of our Saviour.

Lastly, It is Objected, that some men eat the Flesh of another and digest it, into a part of their own Bodies, or Substance, how is it possible that the substance or matter of this part can be reunited to them both? I answer, that (besides the Infinite Power of GOD, which may answer all that can be Objected) considering, that scarce the hundredth part of what we eat, is digested into the substance of our Bodies, and that all the rest we render back again into the common mass of matter, by visible or insensible evacuations, tho we should
 G suppose

suppose one man to have eaten up the substance of another's Bodie, yet he retains but one part of an hundreth, and what should hinder an Omnipotent Power, from raising the Body that the other hath devoured; out of the ninety nine parts he lets go again. See *Dr. Scott's Christian Life* 2 Vol. pag. 496.

I come in the last place to make some few usefull improvements of all that is said, of the practical Belief of the Resurrection. And

First, We see a full demonstration of the Wisdom, Power, Justice and Mercy of GOD and illustration of his Glory: His Wisdom is seen, for without Infinit Knowledge, He could not have an exact and distinct comprehension, of all the paticles and individua Dusts of the Bodies of all Men, and without Infinit Power, He could not make (as it were) a new Creation, He could not rejoin, cement or incorporat them again, into the same Flesh. We are here assured of the Mercy and Justice of GOD, his Mercy promising and giving Life after Death that we had so justly deserved. And Justice, in performing his promise to those that (by the help of GOD) have performed their part of the Covenant, and punishing those with everlasting Flames who have been disobedient to the methods that GOD used for their Conviction. see *Is. 60* v. 14. 15. &c.

Secondly

Secondly, from the Doctrin of the Resurrection, we acknowledge the powerfull and great work of our Redemption, confessing that Death could not be conquered, but by Death, and we should never have obtained another Life, had not the Saviour of the World abolished Death, *2 Tim. ch. 1. v. 10.* If CHRIST were not the Life, the Dead could never live, and if CHRIST were not the Truth, we had been still straggling in the Wilderness of Errour; If CHRIST had not been the Resurrection, we could never rise: But it is through him that *Liveth and was Dead*, who hath the Keys of Death and Hell, that we break through the Barrs and Gates of the Grave, and are liberat from the dark Dungeons and Prisons of the *King of Terrours*, who at that time shall be utterly disabled to triumph any more; then shall we have occasion to sing that triumphant Song, *O Death where is thy Sting? O Grave where is thy Victory?* And to praise GOD, saying with the apostle, *Thanks be to GOD who hath given us Victory.*

Thirdly, The Belief of the Resurrection should comfort us against all the Miseries and Afflictions that we meet with in this World, whether it be from Sathan as a Roaring Lyon, or as a subtile Serpent, or from Sathans Fac-

tors and Agents on Earth, by cruel oppression, crafty circumvention, malice of Men, or the scourge of the Tongue. They that suffer patiently for GOD's sake, are sure to be made up at the Resurrection, like the hope of a certain primitive Confessor, (who when his Hand was cut from him) express himself thus I will get it at the Resurrection, for it is called the *Day of Restitution of all things*: In the greatest trouble that can befall us on Earth, there is no fear of being utterly undone, for He that was cruelly and barbarously crucified, and mangl'd, and persecuted in his Life and Reputation, and (to outward appearance) totally in corruption like other Mortals, He rose triumphantly, in his glorified Body, sits above the Heavens: We have one of our own Kindred that has risen, who is called our Head, and we know so long as the natural head is above the Waters, there is no fear the Body shall drown.

The ye have been among the Pots (saith the Psalmist 68. Ps. 13) *yet ye shall be as the wings of a Dove, covered with Silver, and her Feathers yellow Gold*. Tho the Godly be in base slavery under Tyrannic and Persecution on Earth, and tho their Bodies ly in the state of corruption, yet there they shall be purified, vitrified, calcin'd and refin'd, that they shall rise from never

never to be clogged nor hamper'd; with their
own loads, by a glorious flight they will be
entirely at the will and motion of the glori-
fied Soul, to which they shall be (if I may say)
Glorified Accessories following their Principles,
In a word the Body will be better than we
can conceive, and that is enough. This Doc-
trine of the Resurrection then, ought to com-
fort all drooping Spirits, sustain all fainting
Hearts, sweeten all present Miseries, lighten all
heavy burdens, support us in all calamities,
and encourage us against all dangers

Fourthly, The belief of the Resurrection,
hath a strong influence upon this present Life
by way of preparation for the next, to en-
courage us to Holiness and to fright us from
sin: For how can Man commit, or live in
delibacat sin, that believes he must rise and
stand before his Judge? and receive the
irreversible doom *Depart ye Cursed* ? &c.
And that meerly because he would not con-
troul his inclination to a Brutish pleasure?
What pleasure can betray such a Man, for
moments satisfaction, to incur the displea-
sure of GOD to all Eternitie? How can we
despise that Body, which shall never rise to
glorie, except it become the Temple of the
HOLY GHOST on Earth? St. Paul tell us
from his own example) what work is proper
never

to the belief, the hope and full perswasion of a Resurrection, *Acts 24. v. 15. 16.* where he says of these that have Hope of a Resurrection *both of the Just and unjust. Herein I exercise my self, to have a Conscience void of offence towards GOD and Man.*

Fifthly, The belief of the Resurrection will teach us to fall out of Love with the World, and to value it as it deserves, there is nothing in it but Vanity and Miserie, in the best state a man is in: Ought not we then to raise up our Hearts to Heaven, so long as we are upon Earth? as those under the Law did, who turned their Eyes and Faces towards the Temple of *Jerusalem*, because it had the Symbols of GOD's presence and Glory: How much then ought we to bend our thoughts and affections to Heaven, every day, in hope of a Resurrection? If the Eagles gather together, where the dead Carcass is; Ought not we (like spiritual Eagles) to mount up with Holy flights of Devotion to Heaven, where the glorified Body of our Saviour is? For what is this World, where we see the Earth harrowed through with Wars? Countries covered with Waters? Cities demolished with Fire? The Sea enrag'd with Storms? The Clouds hurried with Winds? and the Air troubled with Thunder? Should we say Resu

Is it good for us to be here? In a *Sodom* where Men burn in Lust? In an *Egypt*, where the true *Israelits* are burden'd with severe task-masters? In a *Babylon*, where the faithful Jew, hangs up his Harp upon the Willows? What is the World, but a kind of an Hospital, where many are Dumb, Deaf and Blind, and much worse, Ignorant, Vicious, Flagitious and Mockers of GOD? What is it, but a Bedlam pestered with Fools? A sink and Whirle-pool of Wickedness and uncleanness? Therefore if we wish a glorious Resurrection, let us here rise out of the Grave of Sin, *And set our Affections on things above.* Col. 1. 2.

Sixthly, The firm belief and perswasion of the Resurrection, should comfort us against immoderat sorrow and grief for our Relations, and nearest Friends, that they are not lost forever: This is the use that the Apostle makes of it, *1 Thess. 14. 15. Not sorrow as those that have no hope.*

Lastly, This should comfort us, against the Fear of our own Death, the belief of a Life to come, that no Death can ever make miseries tolerable with diseases, or annihilation, should uphold us against all that Death can do to us. The Resurrection of CHRIST should beget in us a *Lively hope* *1 Pet. ch. 1. v. 3. 4.* The Resurrection gives us a more comfortable expectation

pestation and a more heroick courage than the promise made to Jacob, when GOD bid him go down to Egypt Gen 46. v. 3. &c. *Because he would go down with him, and make of him a mighty Nation.*

Fear not to go down to the Grave (saith CHRIST) for I have been there before you and will surely raise you up again. His rising has left the Savour of Life in the Grave. He has changed it from a Tomb into a Bed of Rest: II. 56. v. 2. He hath changed our Burial into a semination, or seed time, where ever then any *Dies in the LORD*, he may go to bed, in hopes to rise again, and end into that rest that remains for the People of GOD.

That which *Florus* spoke of the burning of the City of Rome, by the Gauls, may be applyed to the Death of the Godly.

The Fire (saith he) that destroyed Rome buried the poverty of Romulus, it consumed only a few Sheep Coats, in the room of which, were raised very stately Buildings: For what other thing else did that burning, but provide, that that City which the Fates ordained, to be the mansion of men and Gods, might not seem to have been consumed or overwhelmed, but rather hallowed and made glorious: In like manner we may say of the Saints, they are buried in the corruption

ruption of the first *Adam*; but what can this
 do, but prepare and refine them from cor-
 ruptible dross, and fit them for as great a
 Glorie as they are capable of? Therefore, if
 we wish Immortality to our Mortal Bodies,
 let us not make the Members thereof instru-
 ments of Unrighteousness, nor use them to for-
 bidden or sinful purposes: Let us not use our
 Eyes to behold Vanity, nor our Ears to
 hear what is frivolous or sinful: Nor our Tongues
 to slander, nor our Feet to run into mischief;
 but let us lift up our Eyes *and Holy Hands*
without wrath and doubting: Let us use our
 Tongues as Organs and Trumpets in the
 praise of GOD: In short, let us present and
 offer our *Bodies living, holy and acceptable sa-*
crifices to GOD; and have a reverend car-
 riage and deportment of Body in Prayer and
 Praises to Him; to worship and Honour Him
 with that part of us to which we wish a hap-
 py and glorious Resurrection: This is the
 way by which GOD will have us to the
 Land of promise, *To mount Sion, the City of*
the Living GOD, to the New Jerusalem, to the
General Assembly of the first Born, and to the
company of the spirits of Just Men made perfect,
and to JESUS the Mediatour of the New Co-
venant. For which Happiness the LORD
 fit, polish, and prepare us; through the power,

of that Spirit that raised **JESUS** from the Grave, and whose Temples, our Bodies ought to be: and to which happiness bring us through Him who died, and now liveth, and is the Head of his Church, the Life and Resurrection of the dead.

To **FATHER, SON** and **HOLY SPIRIT** be endless and Eternal Praise, Dominion and Glorie, for ever and ever *Amen.*

A Poetical Meditation on the Resurrection.

TWo Principles make Man; but since the Fall
Both Parts do tend to their Original.
Man in this World leaves Honors, Friends and Pelf
And last of all he must part with Himself.
Our Bodies must to Dust descend: What then?
He who is Truth tells us they'l rise again.
By Sense we see that meaner things do rise,
As Seeds of Corns, of Herbs, and silly Flies.
Should then the Temple of the **HOLY GHOST**
Ly in Corruption? And be wholly lost?
Far meaner things, untouch'd with miseries,
Outlive poor Man; As Fishes, Birds and Trees
What is the Reason? **GOD** intends to bliss
The Good Man with a better Life than this.
Each Individual shall then reassume
His proper Dust and get his different Doom.
What tho the Bodies rot and putrifie?
What tho on Earth they be in miserie?

And be destroy'd by Worms and scrambling Moles :
 They'l be united to their proper Souls.
 What tho they be thus cag'd in rotting Earth?
 It's but in order to a glorious Birth.
 What tho the Soul be from the Body forc'd?
 The Match is but a short Time thus divorc'd :
 But Soul and Body shall once meet together,
 Never to separat from one another :
 Why should we fear the King of Terroures Cave?
 The Death of Christ, it hath perfum'd the Grave.
 What tho the Worms have on thy Body fed?
 Death's but a Sleep, the Grave is but a Bed.
 Death to his Conquerour at last must yield,
 The Grave's Gods Garden, Fornace and his Field.
 A Garden whence eternal Flowers shall rise,
 And Spring still in a Glorious PARADISE.
 The Grave's GOD's Fornace where He will refine
 This lump of Clay, and mak't in Glory shine.
 This lump shal be more bright than Heavenly lamps,
 When GOD on it Immortal Glory stamps.
 The rapid Motion of the nimble Sun,
 When at the speediest he his course doth run,
 Cannot keep pace with glorified Dust
 It's be the Temple of the HOLY GHOST, }
 And here on Earth hath mortifi'd its Lust : }
 'Twill be more nimble than lightning in the Sky,
 Descending in the twinkling of an Eye.
 The Bodies will be nimble as their Souls,
 Which in a moment can touch both the Poles :

Souls

Souls by a thought can touch Earth's utmost end,
 And to the Battlements of Heaven ascend.
 So shall the Bodies too: when they arise
 Keep pace with Souls: For neither of them dies.
 The Grave's a Field, tho there the Seed doth all
 It shall arise to Immortality.
 The Heavenly and the Earthly Part shall meet
 He tells us this, whose Power is Infinite:
 Our Constitutions then shall never be
 Disceas'd with jarring contrarietie.
 But sad's the Rise, and dismal is the End,
 Of those who here, did never mourn nor mend
 Who spent their Time in Lust, Greed and Extortion
 Eternal Fire is their Eternal Portion.
 But this is Comfort to Him, who Believes,
 Tho Worms eat's Flesh, yet his REDEEMER lives
 The GOD in whom he doth Believe and Trust
 Shall Vitrifie, Raise and Refine his Dust:
 Omnipotence can make the Body rise,
 Omniscience knows where each Atom lyes.
 Let's rise on Earth, out of the Grave of Sin,
 For that's the worst Grave, that we can be in.
 Mourn not for others, be patient under Tayl,
 The Grave's Gods Garden, Fornace, and his Syle
 The Resurrection is the Christians Hope,
 His Cordial, Comfort, Anchor and his Prop.
 The Conquerour of Death is now above,
 Who is our Head, our Life, our Light and Love

IUDICIUM EXTREMUM,
The Last IUDGEMENT.

In which is proven, that there will be an universal Judgement past on Mankind, and the several Practical Lessons which we learn from the Meditation of this Subject.

Prius benedicti vocabuntur ad regnum quam maledicti, ad caminum ignis dijiciantur æterni: quo videlicet acrius doleant videntes quid amiserint, & iusti videbunt & letabuntur, considerantes quid evaserint. Bern.

Novissima sunt Mors, Judicium, Gehenna & Gloria: Quid horribilius morte? Quid terribilius Judicio? Quid intolerabilius Gehenna? Quid jucundius Gloria? Bern.

Si in Ignem mittitur qui non dedit rem propriam, ubi putas mittendus erit, qui invasit aliena? Si cum Diabolo ardet qui undum non vestivit, ubi putas arsurus est qui expoliavit? Rab.

THE LAST JUDGMENT

in which is proved, that there will
be an universal judgment upon
Mankind, and that the
Lions which we learn from the
Meditation of this subject.

First we shall consider the
nature of the judgment, and
the manner in which it will be
administered. The judgment
will be universal, and will
be administered by the
Father, the Son, and the
Holy Spirit.

The judgment will be
administered by the Father,
the Son, and the Holy Spirit,
and will be universal, and
will be administered by the
Father, the Son, and the
Holy Spirit.

The judgment will be
administered by the Father,
the Son, and the Holy Spirit,
and will be universal, and
will be administered by the
Father, the Son, and the
Holy Spirit.

II CORINTH. Chap. V. Verse X.

For we must all appear before the Judgement Seat of CHRIST, that every one may receive things done in the Bodie, according to that he hath done, whether Good or Evil.



He Great and Wise GOD in the Creation of the World, did manifest his Almighty Power: In the Redemption of Mankind, He gave signal proof of his wonderful Mercie, of kindness and Love which he bears to the Souls of Men; But because his Mercies are abused, his Laws are broken, and his Providence and Government of this World, is sometimes stumbled at, even by good Men, and not only doubted by others, but debated and even utterly denied; GOD is to give a demonstration of his Justice in the day of Judgement, for the words of the Text do plainly imply, that Man is countable in another World, for what he does in this, and accordingly he shall be rewarded or punished eternally: A most serious Subject, if ever any thing make us so: Its true, the thoughts thereof,

of, are very troublesome and uneasie to wicked Men, *Who put the evil day far off*, who rant out their days in sensuality and Pride, and are wilfully ignorant, that they may not live the Life, which the belief of this Doctrine obliges them to; Yet it is a truth, which *Reason and Revelation* both contribute to put out of all doubt, whatever cursed and unhappy methods men have taken, to darken their Understanding, and to stupifie their Consciences, that they may not be disturbed in their Carnal pleasures, which they have chosen for their only Portion.

This Doctrine is a most powerful enforcement to work men up to their duty, to restrain and curb them from Vice, and to affect the two Springs of Moral Actions, to wit, *Hope and Fear*; For Wisemen that have foresight of Events, and regard to the consequences of things, will readily forbear an Action for the present, tho it were profitable or delightful. We find the effect that *Pauls* preaching had upon *Felix*, in *Acts* 24. 24. 25. It made him shiver and quake, tho he was under the dominion of his Lusts, and a slave to the beauty of an Adulterous strumpet *Drusilla*, who (as Commentators make out of Histories) was Wife to *Azizus* King of the *Emesens*, yet did cohabit with *Felix*, her Husband being alive.

But I shall handle the Text in this following Method. *First*, I shall shew, and prove there will be a day of Judgement. *Secondly*, The *Reasons* why there should be a Day. *Thirdly*, I shall touch some circumstances of the day of Judgement; to wit, of the Person that will Judge, and of those that will be judged. *Fourthly*, I shall briefly solve some Questions that may be started on the head. *Lastly*, I shall set down the practical improvements, which Scriptures mention from the consideration of this Judgement to come.

First, The frame and constitution of Man proves that there is a Judgement to come, let us but consider, that a Man is a reasonable Creature, made with a Principle to judge and act for himself, to know what he does, and why he acts; His very nature has a desire, after Immortality, which appetit or desire to live for ever, is no vain thing; for surely GOD has made something to satisfy the longings of the Soul, as well as the longings of the Body. But man lives not here, so long as some Beasts and Fishes do, (as we said in the Sermon of the Resurrection) for many meaner Creatures outlive man: The Reason is, because he is to live elsewhere, and so he must be judged elsewhere, being a Creature of a dependent Being, countable to his Superiour,

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perior, who has put a Principle of Reason in his Nature, by which he is not only distinguished from a Beast, but he is made capable to judge himself, to pass Sentence on his own actions, to conform and measure his actions by a Law and a Rule: To chuse and refuse for himself; how then can we think that we should be countable to our selves and to others for our Actions? and that it is reasonable amongst men to have a rational Government? and Laws appointed by rewards and punishments? And that we should not be countable to the Supreme Governour and Judge of the World? It was a reasonable postulation that *Abraham* made with *GOD* *Gen. 18. v. 25. Shall not the Judge of all the Earth do right?*

But Secondly, We may reasonably conclude that there will be a day of Judgement, from the Consciences that is in Every man that cometh to the World, that Minute Book, that *Vest* *Mecum*, that Candle of the Lord, that Light within, that Judge, Witness and Accuser, that Deput, Spy and Intelligencer, that *GOD* lodged and planted in every Mans Breast. Not only in the Regenerate, but in the Unregenerate, in Heathens as well in Christians, *Re Saul* *2. 15. Which Conscience either Excuses or Accuses them.* This Conscience directs man

what to do, and reflects upon what is done;
 If we have done well, it gives approbation to
 our Actions, by creating a delight, compla-
 cencie and satisfaction for what is done, in
 the midst of Reproaches, contempt and most
 smarting afflictions. Thus it was with Paul,
2 Cor. 1. ch. 12. v. For our rejoicing is this
(saith he) the Testimony of our Conscience.

On the other hand, when GOD will have
 Conscience to act its part, then it breeds Hor-
 ror and Terror within him, and a fearful ex-
 pectation of some Judgement, tho his faults
 were concealed from Men, and no hazard
 tho the Deed were known. Yea tho Men
 did reward him for wickedness, yet this will
 make such a deep wound in his Soul, that
 is more intolerable than a Cancer in the
 Breast, a poysoned Arrow in the side, or
 the most exquisit torment that ever any Mar-
 tyr suffered for CHRIST: The being under
 the rugged Teeth of a Saw, tearing and
 Lacerating on the tenderest part of thy Bones, is
 not so dreadfull or painful as that *Wounded*
Spirit which none can bear; Who was privie
 to *David*, or whose Judgement did he fear,
 when his heart smote him for cutting off
Sauls Skirt? *1 Sam. 24. 5.* Or what Judi-
 catorie on Earth was to call him to an ac-
 count, when his heart smote him for number-

ing the people? 2 Sam. 24. Or who was to
accuse or condemn Josephs Brethren when
(for a Fact privy to themselves) they began to
vote themselves guilty a long time after their
cruelty was acted? see Gen. 42. 21. and 22.
*And they said one to another we are guilty
concerning our Brother &c.* Nothing betray
a Man sooner, than a gnawing and guilty
Conscience, which is a stinging Serpent, and
a fire Oven in a Mans Bosom; It was by
it, that the Jews cryed out at St. Peter's Ser-
mon, Acts 2. 37. *What shall we do to be saved*
and by it Judas became his own Executioner
Luc. 19. What pleasure had Pharaoh in all
his Kingdom when he cryed, *The Hand of
GOD was upon him?* Exod. 9. 27. Or Adam
in Paradise, when he went to hide himself
for Guilt in the whole World, when he mur-
dered his Brother?

So Conscience is not so much a Judge, as
a Witness, bound to give some testimony for
us, or against us, at some Judgement or o-
ther; Now when Men are not frighted nor
concerned for any judgement that can pass
upon them in this Life, Conscience suggests to
them, a judgement in the Life to come.

Some men have taken pains to baffle all
the secret whisperings, and to silence the
clamors of a dutyful Conscience; but this is

as if a Man hearing, that his Enemy is approaching, to kill him, should close his Eyes, or take a sleep that he may not see him take away his Life: But Conscience will act its part whether the Sinner will or not, and deliver him to the judgement to come, and he will be no more able to shake it off, than he is to shake off his own Being.

Thirdly, The General and Particular Judgements already past, prove that there is one to come. *St. Peter* makes this Argument from the fallen Angels, the drowning of the Old World, and the burning of *Sodom* and *Gomorrah*, *2 Pet. ch. 2. v. 4. 9.* He infers that there is a Judgement to come, as well as a Judgement past. For GOD's ways are equal, and why should he punish some for one sin, and suffer millions to pass out of the World for that same very sin, and many more sins? The reason certainly is, because his punishments here are chiefly for caution, example or dread terror to others, and because he intends not to reckon with the generality of men in another World.

Fourthly, GOD himself hath plainly revealed it: It was a Doctrine believed before the *Messias* appeared in our Natures, it was preached in *Adam's* time: for *Adam* lived 930 years, and *Enoch* was born 622 Years after *Adam*

was created: so that he lived 306 Years in *Adam's* time, and that Propheſie which *Jude* utters, 14. 15. v. concerning **CHRIST'S** coming to Judgement, was held till the days of the *Apoſtles*, and from them to us as the moſt neceſſary Article of our Chriſtian Creed. This is believed by *Jews*, *Chriſtians* and *Turks*, and that from the days of *Adam*, for the word *Maranatha* ſpoken by the *Apoſtle*, 1 *Cor.* 16. 22. is taken to be the beginning of *Enoch's* Propheſie, and it ſignifieth, *Our LORD cometh*, it was a ſevere and ſolemn denunciation that the Church uſed in giving over ſinners to the laſt Judgement: The Scriptures are ver- ry plentiful and plain in aſſerting a Judgement to come; and the whole Goſpel of **CHRIST**, his Parables, Precepts, Promiſes, threatening are grounded on the rewards and penalties of another World: We are obliged by our Religion to deſpiſe the profits and plea- ſures of this World, and patiently to bear with Poverty, Miſerie and Afflictions, and not to break Gods Laws for a deliverance from Calamities: which were a very unreaſonable thing, if he did not intend a better Life for us: And ſometimes we are obliged to part with Life it ſelf, before we do an ill thing to ſave it, which were a great cruelty, if **CHRIST** did not intend to reward us here-
after

after; But truly the Christian Religion is not at all calculat for this World, tho men of corrupt natures, make Carnal Commentaries upon it, and would have it suite their temporal conveniencies; they would have the Laws of CHRIST brought home to their natures and interpreted for their Worldly ease: And now adays, it is a strong Argument to reject the Yoak of CHRIST, that it is severe to Flesh and Blood; And submission to it, (they think) is injurious to mens Fortunes, Interests and Pleasures: Hence it is, that Arguments from the Rewards and Penalties of the World to come, hath so little pith on men, to rectifie their Morals, and to work them into *Mortification, Self denyal, to forgive their Enemies and to give plentifully to the Poor.* These Laws are very uneasie to those that love the World, or have too great love for themselves: and yet there cannot be a more forcible Motive to the practice of these duties, and the mortifying of our Lusts, than this, *That we must all appear before the Judgement Seat of CHRIST &c.* And if this work us not to our duty, and fright us out of our Lusts and love to the World, I know no other thing can do it.

Men may make fine discourses upon the practice and Beautie of Virtue, and tell us, that

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it is a reward to it self, and Vice is a punishment, which may be true in many cases. They may talk of the beauty of Virtue, how it makes us lovely and beloved among Men, that it is good for the health of Soul and Body, the inward peace and tranquillity of the mind, but this will not oblige men to watch over their thoughts, to regulat their greedie appetites or to undergo so many inconveniencies, difficulties and tryals for the love of GOD, if there were not arguments fetched from another Life or a Judgement to come, which the Saviour of the World does, in all the injunctions he gives us, to follow him, in *Holiness, Humility*, and other imitable Virtues.

Again humane Laws made to encourage and reward Virtue, to check and chastise Vice, tho they should in some cases bind up our hands, and stop our Mouths, yet could not they arrest our revengeful Passions, Inclinations to Lusts and forbidden pleasures, which are strictly recommended and enjoined by our Saviour. But many things are out of the reach of Earthly Governours cognizance, commands, compulsion or correction; as the whole inward man, the tendencies, motions and affections of the Soul, which are answerable to another kind of Tribunal, even to his that *searcheth the Heart*, and to whose Eyes nothing is buried

buried in darkness, to whom alone belongs the jurisdiction of the Heart, and who will undoubtedly reckon with us in another World, who will judge and reward every man according to his works; for *We must all appear before his Judgement Seat.*

In the second place, let us consider the Reasons, why there should be a Judgement to come, and first it is because sin is not punished in this World, therefore it must be punished in the next: Let us consider several particulars in this case.

First, GOD sometimes punisheth sin here, but that is chiefly for example, for the World should quickly be destroyed, if GOD punished all sorts of sins and sinners in this Life: He delays to punish for the glory of his Patience, to give men time to repent, or to render them inexcusable at his Tribunal of Justice, if they comply not with the methods, he uses for their recovery; he will pay home at last, what he delays so long, for his forbearance is no forgiveness.

Secondly, The Crimes be punished by Magistrates and Governours on Earth, yet the ten thousand part of sins come not within their Reach, Knowledge or Power, for they are not proper Judges of the Hearts or thoughts, and therefore the Law of Man saith,

Cogitationis panam in nostro foro nemo luat.
Our Tribunals can call none to account for their Thoughts.

Thirdly, There are many faults, which humane Laws count trifles, and will not be troubled with: Therefore it says, *De minutis Lex non curat*, The Law concerns not it self in small matters; but the other *Justice Court* will reckon with us for every idle word and thought.

Fourthly, In humane Governments, Superiours themselves may be guilty of many thousand sins, for which their Inferiours cannot call them to an account. For which reason they must count for, and be judged themselves.

Fifthly, Some Rulers are so far from punishing sins, that they counsel, command ye and reward their Subjects for committing (perhaps) the most atrocious Crimes, which nothing else but the judgement to come will take notice of, when GOD rewards every man according to his works.

Sixthly, Several escape judgement in this World through flight, slight or might, through Ignorance or want of power in their Rulers or through the intercession of Friends and great persons; but will not escape the judgement to come, yea severals on Earth a

condemned to death for their Virtue, when their Consciences absolve them: and many escape, who are rewarded for their Villanies, when that which is within condemns them.

Seventhly, Any sin that is punished in this World, is not punished formally; as sin is the defilement of our natures, or a breaking of the Law of GOD, but as it is a disturbance of human society, or a breach of the peace of a Nation, or a loosening the bands of order and Government: For example, a Thief or Slanderer, is not punished directly as breakers of the eight and ninth Commandments,* but because the breach of these Commandments are prejudicial to civil Government and good order: Yea tho men be punished here for *Heressie*, or transgression of the first Table of the Law, it is because it breaks the peace of Mankind, and in so far as Religion is set up as a civil Right in a Nation, for where a Toleration is of all opinions, tho the Errors be fundamental, there is no punishment, if men secure the peace of the Society, and do no violence to the Laws of the Land. Hence we conclude that sin against GOD must be accounted for elsewhere, and therefore there is a judgement after Death.

Secondly, It is agreeable to Reason, which is the Image of GOD in the Soul, that there

should be a judgement in another Life, that
 GOD's Providence and his Government of
 this World may be vindicat. For some
 conclude, that there is no GOD at all; because
 of the confusions and disorders they think is
 in this World, others conclude, tho there be
 a GOD, (because the World could not make
 it self) yet that he is no ways concerned in
 the Government of it, but leaves it to the
 arbitrary chance and blind Lotterie; hence
 it is that they pour contempt upon Religion,
 Holiness and Virtuous ways of living: The
 methods of GOD are wonderfully mistaken
 in this World, even by those that are not
Atheists, *Deists* nor *Epicures*, the best designs
 are thought wicked if they prove infortunat,
 and Innocence is branded with Villanie,
 when it is under a Cloud. Thus railing
Shimei accused *David* for a man of Blood
 because of the evils of his House, 2 Sam.
 16. 7. and *Job* was counted a Hypocrite and
 great sinner among his Friends, because in
 one instant, he was made a spectacle of ex-
 tremem misery: The *Barbarians* inferred from
 the *Vipers* leaping on *St. Pauls* hand, that he
 was a Murderer; and that he was a God, be-
 cause it did him no harm *Acts* 28. 3. 4 &c. The
 different ways that GOD took for reclaiming
 the World from wickedness, were maligned
 and

and ill spoken of, because men were not resolved to part with their sins, or alter their ways of living; for *John the Baptist* lived an austere, solitary Life in the Wilderness, and yet he was counted but a poor melancholly person, or one that had a Familiar. CHRIST JESUS comes in a free, affable and condescending way to all sorts of men and Societies, and for this he was called a Drunkard, Wine-biber, and a Scandalous person, that kept company with the ungodly; see *Luke 7. 33. 34.* And the unbelieving World thought JESUS a Malefactor, because of his mean way of Living, and of the cruel and shameful Death he suffered.

But on the other hand, Villanie and Idolatry is magnified by the blind World, if it be fortunat or prosperous. The Barbarians would have Canonized *St. Paul* for a God, because he was not poisoned by the Viper: The old Idolatrous Jews profest that all things went prosperously with them when they did take Cakes to the Queen of Heaven, *Jer. 44. 17.* The People who heard *Herods* speech, cryed out, *It was the Voice of GOD and not of man;* so that the Providence and ways of GOD are miserably mistaken by men; For even good men have stumbled as *DAVID*,

Pſ. 73. 2. 3. 4. 5. &c. *Jerem.* 1. 2. &c. It
 raised doubts in them to see the wicked sur-
 rounded with accommodations, and dandled in
 the lap of Prosperity, and to see the Innocent
 not only have little skirmishes, but even wear
 some wrestlings and tough conflicts, with
 their misfortunes crosses and hardships: Now
 amidst these perplexing doubts and stagger-
 ings, what can give solution ease or satisfaction
 to the mind, anent Providence and GOD's
 way of Governing this World? Nothing
 certainly but this, that there is a day com-
 ing wherein he will judge those who have
 abused the Talents of Nature and Grace, and
 reward those who have lived in obedience
 to his holy Laws: the Arguments of *Atheists*
 would puzzle us strangely, and pierce very
 deep; but the Doctrin of a Judgement, quite
 strangles and overthrows all they can say a-
 gainst GOD and Providence.

Thirdly, The Justice of GOD requires, there
 should be a Judgement, for Justice is so essen-
 tial to his Nature, that we may as well de-
 ny him to be GOD as to be just: But as
 things are stard in this World, there is no
 sign of universal Justice, for things may seem
 to straggle at random in the wilderness of chance
And all things (saith Solomon *Ecc.* 9. 1. 2.)
come alike to all men: The same Sun shines

upon the *Iust* and *Unjust*, and the same *Rains* moisten the wicked Mans piece of Ground as well as the Man's that lives in the fear of GOD: The *Robber* comes by gain in his plundering, as well as the industrious Labourer or the active Merchant; The *Pyrat* hath as prosperous a gale and as good success as the honest *Mariner*.

The *Hebrews* give instances of things coming indifferently or alike to all men.

First, *To the Just and to the Sinner*; for instance, *Hezekiah* and the *Egyptians* both of them had the Plague; and *David* gathered materials to build the Temple, and *Nebuchadnezzar* burnt the Temple, yet both of them reigned forty Years.

Secondly, *To the clean and to the polluted*; as *Moses* and the *Spyes*, he stood in defence of the *Holy Land*, and they raised an ill report upon it, and yet both of them died in the Wilderness.

Thirdly, *To him who Sacrificeth and to him who Sacrificeth not*; *Iosiah* restored the worship of GOD, and *Ahab* polluted it, yet both of them died in the Battle.

Fourthly, *To him that sweareth and to him that feareth an Oath*; *Samson* was Religious in keeping his Oath, and *Zedekiah* brake it, yet both of them had their Eyes pulled out of their heads.

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Not only are things in this lower World unequally distribute, by all *things coming alike to all men*; but more frequently it fares well with the Wicked, and ill with the Godly: For here a murdering *Cain* gets not only a reprimand but a remission and protection for his Life, when innocent *Abel* had lost his Life: *Lot's* Righteous Soul is vext among lewd Barbarous persons that lived in ease: An honest *Jacob* must shift for his living in another Countrey, when *Esaú* stays at home: A painted *Jezabel* shall looke out at a Window in her pride and pomp, when poor *Naboth* shall be ston'd to Death, for maintaining his own right.

Cruel *Herod* sits in state, when the poor *Babes of Bethlehem* are Barbarously butcher'd and worried like so many innocent Lambs: The Rich *Glutton* feeds sumptuously every day, when poor *Lazarus* starves at his Gates, *Herod* gives no less complement to a vile strumpet for a dance, than the head of *John Baptist*. Yea *Barabbas* the Robber shall escape the Prison and Gibbet, when *IESUS* of *Nazareth*, must endure the cursed and cruel death of the Cross.

So nothing more evident, than, *That the Wicked live and become Old*, Job 21. 6. 7. 8. 9. and they that provoke *G O D* are secure.

Job 12. Nothing more evident than, that Villanie and Wickedness prosper, and that Virtue and Innocencie is born down, and that the wicked World persecute and oppress those men that have deserved best at their hands, as they did to the *Prophets* and *Apostles*, and to **CHRIST** himself

Its sure then that rewards and punishments do not correspond, which will enforce one of these three conclusions.

First, That there is not a Governour of the World, that oversees and takes notice of things done upon Earth: Or *Secondly*, if there be a GOD or a Governour of the World, it follows that he is an idle or unconcerned Spectator of mens Actions, and that he is not just. And *Thirdly*, It will follow, that if there be a GOD, and if he be just, then certainly he will reward virtue, and punish sin in another Life; because he does it not here: And then he'l give a demonstration of his Justice, to which every man shall carry an undeniable witness in his Bosom, and he will be as able to shake off the irradiation, lightning and conviction of his Conscience, as he will be to shake off his own Being; then it is that Conscience will be as a *Thousand Witnesses*, a *Gnawing Worm*, and an *Unquenchable Fire* within him.

In the third place, we come to treat of several circumstances of the *Person judging*, of those that shall be judged, and his Judicial manner of proceeding.

The words of the Text declare, that the Person is **CHRIST JESUS**: And first this is as a reward of his Humiliation, for if *These shall be exalted that humble themselves*, surely he who came from the Bosom of happiness, to the gulf of Miseries, from the Thron of Heaven, to the Manger of a Stable, Who *emptyed himself of the Glory he had with the Father*, and clothed himself in the Raggs of Humanity, Mortality and Miserie, Ought in an eminent manner to be exalted, as indeed he is at the *Right Hand of GOD*, and will give a demonstration of it at the day of Iudgement. It is expressly said that his Authority of *Judging the World*, is given to him because he is the *Son of Man*. John 5. 27.

Secondly, Because He must appear in the Divine and Humane Nature, and He of all the *Persons of the Trinity*, only cloathed himself with Humanitie. and

Thiraly, Because He cannot be seen nor discerned but in that very same Nature He took upon Him. Rev. 1. 7. and the Judicial process must go on in a visible manner: *Every Eye shall see him*: It is the Son of
GOD

GOD as he is Man, that will Judge the World; But, indeed his appearance will be after another manner: Before, He came in the lowest Humility, but now in the greatest Splendor and Glorie; Before He was attended with a poor despicable company of *Fisher men*, but now He shall be attended with the Glorious Host of the Courteours of Heaven: Before He came as a Lamb, now He comes as a Lyon. Before He came to save that which was lost, but now He comes to condemn those that would not accept of the *Great Salvation* that was in their offer, and to give Salvation to those who seemed to be but lost, and of all men *the most miserable* in this world. Before, He had a Crown of Thorns, and a Reed for a Scepter, but now He shall appear in Majestie, Solemnity and Glory, having a Rod of Iron for a Scepter, taking vengeance on all that despised his Government on Earth.

As for the Persons to be Judged, it is plainly discovered from the Oracles of GOD, that these are, *All* men that have been or ever shall be in the World, not one shall escape their tryals, or their sentence of absolution or condemnation, from Him that Judges, with an irresistible power and Majestie: All the Race of *Adam* shall be judged, *The Good*

and Evil, the Quick and the Dead, and that according to the Laws and Rules, He hath given to them without, and the Conscience he hath given to every one within, and according to the Talents that every one hath received, according to their negligence and diligence shall they be Iudged. For to whom much is given, of them much shall be required. Every one must give account of his Gifts and Stewardship: The Rich of his Riches, Great Men of their Power, and the Wise man of his Knowledge; and then it will be manifest, who has improven his Talents, and how they have done so, whether for their own ends, or for the Glory of GOD.

It cannot be imagined, what Horror and Quaking, what Terror and Shaking shall be in that day: If Inundations, Earth quakes and Thunderings be terrible here: What Horror and Terror shall be, when HE, who makes the Earth to tremble, and at whose reproofs the *Pillars of Heaven are shaken and astonished*, shall Thunder? The Thunder may cleave the Rocks, and hurle down proud Palaces and high Towers, and root out the stately Oaks and Cedars of the Wood: But when HE, who sits above the Clouds shall Thunder, HE will crush Prince and People: The Earth shall Quake, the Sea shall Roar, the Air shall

Ring,

Ring, and the whole Earth shall Burn. See how Tragically the Prophets speak of the destruction of *Jerusalem*, *Ezek. chap. 7. v. 4. to 9.* *Zeph. chap. 1. v. 14. 15.* *Nahum. chap. 1. 2. 3 4 5. 6.* What words may express the Terrors of that Generall Judgement, that sets all in fire about? We have an account of some circumstances of the manner of Judgement in 24. and 25. of *Matthew's Gospel*, and in 1 *Thess. 4. 16.* and in several other places of Scripture.

I come in the fourth place to answer some few Questions, that may be started from Scriptures, upon the Judgement to come. And first it is Questioned.

How can it be said, *That the Father judgeth no man; because He hath committed all judgement unto the Son*, and the contrarie seems to be asserted, 1 *Pet. ch. 1. v. 17.* and in *John 8. and 15. That CHRIST judges no man?* It is answered, that for Power and Authority over the World, the three Persons of the Trinity do judge, and the Son judges not of Himself, *For all Power is given by the Father to Him.* The Father judges not in a visible form, or in a humane Nature or Shape, his Commission is given to the Son.

Secondly, Its questioned, from 1 *Cor. ch. 6. v. 1. 2. 3.* whether or not will the Saints sit

with CHRIST as Judges in the last Day because it is said, *that they will judge the World, and judge Angels* : It is answered that they cannot be properly Judges, nor Assessors with CHRIST, that day, but in far as their holy practices shal rise in Judgement against the wicked; and in this sense, they to whom lesser opportunities and advantage of improving themselves, have been given, will rise in Judgement, against those to whom much is given; as the *Queen of the South and Sodom and Gomorrah*, &c. But the true meaning of the words, may be taken from the *Apostles* quarrelling the Christians, or the visible professors of CHRIST's Laws and Doctrine (which was Peace and Love amongst themselves) and *Christians* in the Scripture are called *Saints*, in respect of their holy profession, tho some mens lives were not altogether answerable to it. The *Apostle* I say did check the *Corinthians*; because they took not up their civil differences amongst themselves but that they (being Professors of Love and Peace) should (to the scandal of Religion) go before *Infidels* and *Heathen Magistrates*, with their Law suits; and upon this he infers, *The Saints should Judge the World*, That is, the *Christians* e'r long should get the Civil Government in their own Hands, and that King

and *Emperours* should be perswaded to turn Christians, and this according to the Prophecie, that *Kings should be nursing Fathers, and Queens nursing Mothers in the Church.* And for that of *Judging Angels*, the meaning is that the preaching of the Gospel, confirmed with Miracles, and sealed with the blood of Martyrs, should bring down *Idols* and chase the *Demons* or *Evil Spirits* not only out of the Bodies, of these that were possessed with them, but even banish them out of the Temples in which they used to include the poor *Heathens*.

It may be Objected against this, what CHRIST said in 19 ch. Matth. v. 28. That they who *Followed Him in the Regeneration,* when He should sit upon the Throne of his Glory, should sit with Him judging the twelve Tribes of Israel: To which we answer, that Christ is not speaking of the General Judgement, but He speaks of those that followed Him, in the conversion of the World, that when He should rise and ascend to the Throne of his Father in Heaven, He should give them greater preferments, than ever the twelve Thrones of Israel had, and this He did, by sending down the *Holy Ghost* upon them, and enabling them to reform the *Jewish Church* and State, and turning the *Heathen World*,
by

by preaching **CHRIST** Crucified: So that by judging the twelve Thrones of Israel (according to learned Criticks) is signified, that they should have a greater dignitie and preferment in the Church of **GOD** than ever the *Jewish* Clergy had.

A third doubt or question, that some may start, is this: Would it not appear that the day of Judgement should have been long before this time; from many places of Scripture, as *The LORD is at hand, the coming of the LORD draweth nigh*, and *Matth. 24. This Generation shall not pass away till these things be fulfilled?* To which it is answered, That **CHRIST** and the *Apostles* speak sometimes of the great destruction that was to come upon *Jerusalem*, and which indeed, came in a short time upon them. And this will clear several passages of Scriptures which seem to speak of the day of Judgement: Yet the *General Judgement* is very clearly asserted in other places distinct from this particular Judgement.

Fourthly, It is asked what is meant by **CHRIST's** judging the Quick and the Dead. Some answer that it is the Godly who are quickened by the Spirit of **GOD**, and the Wicked who are dead in their sins: Other answer, that it is, the Soul that is immortal

and the Body, that is dead in the Grave. But its very plain, that by Quick and Dead is meant, those that are alive upon Earth, and will not dy, but be quickly changed and that in a moment, as the *Apostle* tells us 1 Cor. 15. and by the Dead is meant, all that have been Dead and shall be raised up again.

Lastly, It is questioned where CHRIST shall judge? All that we see from Scripture is, that it will be in the Air, or in the Clouds, 1 Thess. 4. 16. 17. But we need not be curious to know this, let us prepare for it, because we are sure it will be, but *When* it will be, is a secret, that is not revealed to us: and so we need not trouble our heads about it, for if GOD had thought it necessary for our Salvation, to know, either the day of our Death, or when the day of Judgement shall be, He would undoubtedly reveal these things to us; It is enough for us to know, that GOD hath reserved secrets for himself, which the sagacity of an Archangel cannot find out; and that he has reserved the *Times and Seasons* in his own hands, and that secret things belong to GOD, Let us not be wise above what is written: We may well know what it is to be Holy, Just and Good without knowing these things: There

are many questions more curious than profitable, let us studie the things that are more profitable than curious, and which undoubtedly will make us *wise to Salvation*: And this leads me to speak briefly of the improvements, and the several practical Lessons recommended to us in Scripture, from the consideration of the day of Judgement.

First then, This should work us into holiness of Life and Conversation. This is the use that St. Peter makes of it, 2 Epistle 3. ch. v. 11. *Seeing all these things must be, what manner of persons ought we to be, in all Holiness of Conversation and Godliness?* Wo then to those that have sinned presumptuously, and with an high hand, who have poysoned the principles of sobriety, which GOD and Providence lodged in their Breasts, that have stifled the motions of the Spirit, and choaked the gentle whisperings of their Consciences, that have crackt the Bolts and Barrs of a Virtuous and Religious Education, and have defyed the Wounds, Tears and Groanings of a Crucified Saviour: Who have made it their business to bring sin into credit and reputation, to make it modish and fashionable; who account Religion and the Fear of GOD, nothing else but *Priest-craft*, and a contrivance to keep the World in aw, to enslave the

gallan

gallant *Hero's* of wickedness, and to lay re-
straints upon the Spirits of such wittie Sparks
as they, who er long will chant another Tune-
when they are frying in the Firie Oven of
GOD's eternal Indignation: Therefore from
the consideration of Judgement, let us take
Peters advice, 1 *Epistle* 1. ch. 17. v. If ye call
on the Father, who without respect of persons,
judgeth according to every mans work, pass the
time of your sojourning here in Fear.

Secondly, The consideration of Judgement
will make us repent of our sins, and this is
the improvement St. *Paul* makes of it, *Acts* 17.
30. 31. And the times of this ignorance, God
 winked at; but now he commandeth all Men
every where to Repent, because He hath ap-
pointed a day, in which He will judge the
World in Righteousness.

Thiraly, This will oblige us to take heed
of all manner of sinning, to stand in aw-
of GOD, and live in his obedience. This is
the duty recommended by *Solomon*, *Eccl.* 12.
v. 13. 14. Fear GOD and keep His Com-
mandments, for this is the whole duty of Man,
For GOD shall bring every work into Judgement,
with every secret thing, whether it be good or
whether it be Evil. From these words we are
not to count any sin small, nor to presume
to break GOD's Laws, upon the advantage

of secrecie and retirement: For it is not the locking of thy Chamber Door, nor the sending away thy Servant, nor blowing out the Candle, nor extinguishing the Candle of the **LORD** *within thee*, that can be a *Screenge or Cover to thy sins*, from the Eyes of thy Maker, for HE will bring every secret thing to *Judgement*.

Fourthly, This will oblige all men to employ their Talents as they ought, in the service of their Master. This is the improvement that our *Saviour* would have us make of the day of judgement, in the 25. *Matth.*

Fifthly, The Meditation on judgement, will make us set our selves seriously to *Self-examination*, to search how it stands betwixt us and **GOD**, to descend to the dark regions and cellars of the Soul, and will oblige us to be jealous over our untrustie and unrulie hearts, and to seek out for a Plaister to the plague thereof: It is from the consideration of the great day, that St. Paul saith, *If we should judge our selves, we should not be judged* 1 Cor II ch. 31. v. The meaning is, we should not be judged to our condemnation hereafter, if we should set a jurie upon our sins in this World.

Sixthly, The consideration of judgement will make us not judge others rashly, nor

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put our own carnal Commentaries upon God's dealings with others, either by prosperity or adversity, taking upon us to unlock the secrets of the Almighty, or to unfold the riddles of GOD's government of this lower World: Let us not be rash nor uncharitable in passing sentences upon the misfortunes and mishances of other men, because we are very ignorant of the ways of GOD, see our Saviour checks to those that passed harsh censure on what befell the *Galileans*, *Luc. 13.* He told plainly, that those who were alive of them, and had not suffered, were as great sinners; Let us then be very spareing in our judgements, for that is a prerogative that GOD has reserved for himself, He is the *Master to whom all must stand or fall*; and let him who thinks he standeth, and upon that account (perhaps) may be too ready to censure the failings and follies of others: *Let him take heed lest he fall.* This is the improvement the *Apostle* makes, *Rom. 14. v. 10.* *But why dost thou judge thy Brother? why dost thou set at naught thy Brother? We shall all stand before the Judgement Seat of CHRIST.* We are not to answer for other Mens sins, further than we have contributed to make them sin by command, counsel or example: We have work enough for our selves, so that we need not be taken up in censuring the lives of other men.

Seventhly,

Seventhly, This will make us not abuse our power above others, exercising it with Tyranny and Oppression. This was the use that Job made of the judgement of GOD, *ch. 31. v. 13. 14. 15. & 23.* If I despise the cause of my Man servant, what then shall I do when GOD riseth up? Did not He that made me in the Womb make him? and did not One fashion us in the Womb? and so in verse 23. he saith Destruction from GOD was a Terror to me &c.

Eightly, This should oblige us to take Afflictions patiently. This is the use St. James makes *ch. 5. v. 7. 8.* Be patient therefore Brethren unto the coming of the LORD, behold the Husband man waiteth for the precious fruit of the Earth, and hath long patience for it, untill he receive the early and the latter Rain. Be ye also patient, stablish your Hearts, for the coming of the LORD draweth nigh.

Ninthly, This will guard us against immoderat sorrow for our deceased Relations, and not to sorrow as those who have no hope, see *1 Thess. 4. 13. and 18.*

Tenthly, It will oblige us never to be troubled nor concerned with the disorders and confusions of the World, and the injustices amongst men. This is the use that Solomon makes of judgement, *Ecc. ch. 3. v. 16. 17.*

And

And

And moreover I saw under the Sun the place of Judgement, that wickedness was there, and the place of Righteousness that Iniquity was there: I said in my heart GOD shall judge the Righteous and the Wicked, for there is a time there, for every purpose and every work. See also Eccl. 5. and 8. If thou seest the oppression of the Poor, and the Violent perverting of Judgement and Justice in a Province, marvel not at the matter, for He that is higher than the highest regardeth, and there be higher than they.

Eleventhly, This will oblige all Young men, to fear GOD, to tame the rampness and wildness, the indiscretions, irregular motions, and unrulie passions that are incident to illimited Youth. Young men may live till they be Old, but its as sure they may die when they are young, but what ever way it be, it is most sure they'l be brought to judgement: So let them follow their Wickedness, Madnes and Extravagancies (as Solomon bids by way of a holy taunt) but let them be sure they'l not escape the judgement of GOD. See Eccl. ch. 11. v. 9. 10.

Lastly, The consideration of the Day of Judgement, will oblige men to Charity. Charity consists in giving and forgiving: Forgiving those that have injured us under no less pain, than forfeiting Remission from GOD for ever.

yet: Giving to those that want, It is Cha-
 rity that has the honour to be brought in ex-
 press remembrance in the Day of Doom: And
 therefore all you who have of this Worlds
 goods, make it appear that the Love of GOD
 dwells in you, by relieving the Needie, feed-
 ing the Hungrie and cloathing the Naked:
To do Good, and to Communicat forget not, for
with such Sacrifices GOD is well pleased: If
 thou wouldst wish that the curse of *Simon*
Magar should not befall you, and that the
 rust of thy Riches should not rise in judge-
 ment against you: Give while it is in your power,
 and if thou wouldst wish to be an object of
 Mercy in the Great Day, shew mercy to the
 Poor on Earth: *Cast thy Bread upon the Wa-*
ters, give a portion to six and also to seven, for
thou knowest not what evil shall be upon the Earth,
 Thou knows not how soon an alteration
 may come upon thy prosperous condition:
 Do good so long as the power is in thy hand,
 and the need in the hand of thy poor Bre-
 thren: I will not say that good works merit
 Heaven, but I may safely say, that the neglect
 of them merits Hell.

In short then, let the consideration of the
 day of Judgement, oblige a'l sinners to *Cleanse*
their thoughts and hands, and the double minded
to purifie their hearts: Let the Terrors of the

LORD

LORD, perswade all Slanderers, Whisperers, and Backbiters to govern and bridle their Tongues, and not to dip them any longer in Hell. Let it oblige a *Generation of Vipers* to fly from the *Wrath to come*, and frequently to think on the black Roll of miserable Wretches, who shall not *Enter into the Kingdom of Heaven*, that they may now *Strive to enter in at the strait Gate*: Let it oblige the unmerciful, to put on bowels of mercy: Let it oblige us all to live *Righteously, Godly and Soberly in this present World*. For we must all appear before the judgement Seat of **CHRIST**, To **FATHER, SON** and **HOLY SPIRIT**, be Endless and Eternal Praise, Dominion and Glory, for ever and ever, *Amen*.

Poetical Meditations on J U D G E M E N T.

IT is appointed for Man once to die,
And rise again to an Eternitie
Man's Life is short, the Grave is his long home;
But after Death a Judgement is to come:
That conquering Tyrant Death must quite his ground;
When the Archangel shall the Trumpet sound
N Before

Before the Iudge all Men must then assemble,
 All Kindreds of the Earth shal quake and tremble.
 But as Death leavvs us Iudgement shall vs find,
 This is Reveal'd by the Eternal Mind.
 The Ruler of the World is just, yet here
 His justice do's not signalie appear :
 Which make some think, that GOD has no concern
 In lower things, nor do's the World govern.
 Sin passes here without a Punishment,
 Therefore some men do doubt GOD's Government.
 This World looks like a Wilderness of Chance,
 Where Villanies do prosper and advance,
 Where Wickedness doth get Respect and Place,
 And Virtue meets with Combats and Disgrace :
 But the Last Iudgement will make all Odds Even,
 And clearly prove there is a Hell and Heaven.
 The Athiests, Worldlings, Deists, Epicures,
 Whose judgements Mammon, Wine & Lust obscure,
 Who steep't and bath'd their Souls in brutish Pleasure
 And in this World have sought their only Treasure
 Who sought their happiness in shining Dust,
 And sold their Souls and Saviour for a Lust ;
 These to their cost shall find, that GOD is just.
 And that Religion is no State Device,
 Or Priest-Craft for to curb or hinder Vice ;
 For GOD gave Man a Principle of choice :
 And made him capable of Rules and Laws,
 In Iudgement then GOD vindicats his Cause.

Each separat Soul, shall then reasume
 Its former Bodie, for a different Doom:
 Then shall the Prisoners of Hope and Crime,
 Give an account of Talents and of Time:
 Of Learning, Mercies, Power, Wit and Wealth,
 How they improv'd their Sicknes and their Health.
 Remember Worlding thou'lt count for thy Pelf,
 For thy Indictment is within thy self;
 Thy restless Conscience that dwells in thy Breast,
 Shall thee accuse and all thy Crimes attest:
 The Judge cannot be overpowr'd with might,
 Nor be deceiv'd with Bribes or cunning sight.
 This is a Day of Terror and of Joy,
 For in this Day GOD saves and will destroy:
 The Judge's Sentence is both sweet and tart,
 Compriz'd in these two Words, Come and Depart:
 Come you blest Saints on my right Hand and share,
 In this blest Kingdom which GOD did prepare;
 Come you blest Souls, and ever still inherit
 That Kingdom which your Saviour did merit.
 Come you, who with the Poor had sympathie,
 And did relieve them with your Charity:
 Come to a Jubilee and Glorious Sight,
 Come to Eternal Peace, Joy, Life and Light:
 Come to the Heavens, you blest Eternal Heirs,
 To which you sent your Hearts your Alms & Prayers;
 Come and receive what to the LORD you lent,
 Come and possess the Treasures you have sent:

Heaven is the Portion which for you I won,
 The Father's Gift and Conquest of the Son.
 Depart you curs'd to a never dying Death,
 Into an Oven of GOD's Eternal Wrath.
 Its there, that Atheists will have their abode,
 Hell will convince them, that there is a GOD:
 Depart you cursed, is the Fatal Doom
 Of those who on GOD's Patience did presume.
 Of Nabals, Misers, brazen bowel'd Wretches,
 Who starv'd the Poor, and Idoliz'd their Riches;
 Depart you to the Dismal Vaults below,
 And take your share in Miserie and Wo:
 Let Fire and Brimston be your lasting Portion,
 Who liv'd in Lust, Force, Fraud and Extortion:
 Depart dissembling, painted Hypocrites,
 Take up your dwellings with accursed Sprit's.
 Depart ye Wretches to the lowest Hells,
 And screech for ever in the Dismal Cells.
 Think often then upon this serious Theam,
 For Judgement is no Fancie, Trick nor Dream:
 Nor the Effects of sullen Melancholly,
 To fright the Wittie Sparks out of their Follie.
 Let all Repent of every Sin and Crime,
 Let all Redeem their precious mispent Time.
 If thou desires to shun Eternal Death,
 Let no unhallowed Air pollute thy Breath.
 Quench not the Spirits Motion and its Check,
 Do not the Bars and Bolts of Conscience break;

Judge

Judge still thyself O Man, and judge no other,
 For what hast thou ado to judge thy Brother :
 Lend to the **LORD** by giving to the Poor,
 Thus for the Life to come lay up thy Store.
 Do Good, shew Mercy, whilst thou art on Earth,
 Talk with thy heart, join trembling with thy mirth.
 Grudge not the Wicked Man's Prosperity,
 Nor stumble at the Godlie's Misery.
 For the just Judge, He is a **GOD** of Might,
 And in that Day will settle all things right.
 He'l distribute Rewards and Penalties,
 In Just Proportion, Order and Degrees :
 The Wicked's Grandeur then shall get a Fall,
 His Wine is chang'd to Worm-wood and to Gall.
 His Pleasure's pain, and's Profit is but Loss,
 But Heaven's their Portion who take up their Cross.
 We'l leave this World, let's not then be Perplext,
 But put our Souls in order for the next:
 This day we'r well, but what shall be to morrow?
 Perhaps Death, Sicknes, Miserie or Sorrow.
 Let Judgement then oblige us to be Holy,
 And to Repent of every Sin and Follie ;
 With Wings of Prayer to **GOD** take daily flight,
 For to thy Soul **HE** hath the greatest Right.
 Warm thy Affections with Zeal and Devotion,
 Center thy Soul in **GOD** at every Motion.
 For as on Earth thou dost thy Self behave,
 So thou thy Soul shall either lose or save.
 Forsake your Sins, the Season's Now or Never,
 Be wise in Time, lest you prove Fools for ever.

Zephaniah Ch. 1. Ver. 15. 16.

That day is a day of Wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness;

A day of the Trumpet and Alarm against the fenced Cities, and against the high Towers.

Wisdom Ch. 5. Verse 14. to the End.

14. For the hope of the Ungodly is like Dust that is blown away with the Wind, like a thin Froth that is driven away with the Storm: like as the Smoke which is dispersed here and there with a Tempest, and passeth away as the remembrance of a Guest which tarieth but a day.

15. But the Righteous live for evermore, their Reward also is with the LORD, and the care of them is with the most High.

16. Therefore shall they receive a glorious Kingdom, and a beautiful Crown from the LORD's Hand: for with His Right Hand shall He cover them, and with His Arm shall He protect them.

17. He shall take to Him His jealousy for complete Armour, and make the Creature His
Weapon

Weapon for the revenge of His Enemies.

18. He shall put on Righteousness as a Breast-plate, and true Iudgement in stead of an Helmet.

19. He shall take Holiness for an invincible Shield.

20. His severe Wrath shall he sharpen for a Sword, and the World shall fight with Him against the Unwise.

21. Then shall the right aiming Thunder Bolts go abroad, and from the Clouds, as from a well drawn Bow, shall they flie to the mark.

22. And Hail stones full of Wrath shal be cast as out of a Stone Bow, and the Water of the Sea shall rage against them, and the Flouds shall cruelly drown them.

23. Yea a mighty Wind shall stand up against them, and like a Storm shall blow them away: thus iniquity shall lay waste the whole Earth, and ill dealing shall overthrow the Thrones of the Mighty.

Iudicis in Lite hæc brevis est Vox,
ITE, VENITE:

Dicetur Reprobis ITE, VENITE Piis.

Si

Si vis esse mercator optimus, ſcenerator egregius, da quod non potes retinere, ut recipias quod non poteris amittere; da modicum ut recipias centuplum; da temporalem poſſeſſionem, ut conſequaris hæreditatem æternam. *Aug.*

Qui collocat Theſauros in Terra non habet quod ſperet in Cœlo. *Chry.*

Magnum ſcelus eſt rem pauperum præſtare divitibus, & de ſumptibus inopum acquirere favores potentum: Ardentem Terram aquam tollere, & flumina quæ non indigent, irrigare. *Iſid.*

MVSEVM
BRITAN

NICVM

28/101 F I N I S.

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